Fundraisers discuss desire to give

BURLINGTON, Ont. — A cynical person might look upon the Fund-raising Conference held at Redeemer College on May 16, 17 as a session in learning how to milk the reformed cow dry. Representatives of various christian organizations attended to listen to speakers on recruiting and training volunteers, deferred giving, use of direct mail, motivation and biblical vision for giving.

To those who are daily involved in trying to raise funds for causes they

believe in, all of these topics are normal considerations that should not raise any eyebrows.

One of the main speakers, Brian Stiller of Evangelical Fellowship of Canada talked about giving as a necessary act. "Why do people give?" he asked. "It's built into them to give. Mothers and fathers are used to giving. Out of man comes the desire to give."

Stiller went on to point out the difference in approach needed for Canadians and Americans. According to



From I. to r.: John VanderBoom, Alan Engelstad, Harry Houtman and Robert VanderVennen

Calvinst Cantage

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont.
and Lewiston, N.Y. — see page 2

39th year of publication,

June 1, 1984 No. 1932 a research report, Americans are groupies, Canadians are not. An american peer group may consist of 25 to 30 whereas a canadian peer group may consist of 4 to 6.

For fundraisers this has important implications. If you want to gain a Canadian for your cause, you have to sit down with the person over a cup of coffee. Intimacy is more important in Canada.

Bill Van Geest, political analyst for an investment company, presented a worthwhile study of the impact of Athens on Jerusalem, or, in this case, of a secular society on the reformed community.

He concluded that the impact was considerable, and that the dutch

"Clearly no society can function if any

significant number of its people with

draw into self-righteous isolation," the

reformed community had gone through three phases that parallel phases in canadian society.

The fifties and the early sixties marked an era of great expectations and growth, for both canadian society and the dutch reformed community.

The late sixties and early seventies saw the rise of the counterculture and idealism. Reformed organizations, notably the AACS, showed similar trends, with the challenging of the reformed establishment.

The late seventies and early eighties finds society in a phase of retrenchment and withdrawal. A greater stress on individualism and seeking control of personal life is noticeable. The swing to the right is also noticed in reformed circles. Political and economic conservatism is parallelled by a theological conservatism.

"We are more part of our culture than we think," said Van Geest. This has implications for organizations, who today are experiencing a decline in support. Christians are limiting themselves to single issues and manageable tasks.

"What we need to do as organizations is seek renewed commitment to gospel renewal. Our work has to have ecumenical and world relevance," said Van Geest.

Conferees much appreciated the helpful and stimulating content of workshops and lectures. The purpose of the conference was to find cooperative ways among various organizations like the Canadian Home Bible League, the King's College, Salem, the Institute for Christian Studies, and Christian Stewardship Services as they seek support in their constituency.

"With the recession setting in," said Dr. Robert Vander Vennen, who chaired the conference, "and the addition of new organizations like King's and Redeemer colleges, the danger exists that we end up being competitive, especially in raising funds."

The conference was sponsored by Christian Stewardship Services.

Alberta committee sees private schools as divisive

Jeff Adams

CALGARY, Alta. — Christian school supporters were stunned recently to learn the Alberta government's committee for Tolerance and Understanding is recommending an end to private schools, saying some of them promote elitism and intolerance.

"Ludicrous" and "patently ridiculous" were two descriptions of the committee's recommendation to transform private schools into alternative institutions under the control of public school boards.

"The whole thing is a kind of forced marriage of people who will never consummate the marriage," Jack VandenBorn, principal of Calgary

Christian School, told the Calgary Herald.

The report, which is to be submitted to the Alberta Legislature in December as part of a series, said that while most private schools could be absorbed into the public system, those teaching fundamentalist religious doctrine must be abolished.

It said some are teaching students that Islam, Buddhism and Hinduism are false religions practiced by the "godless, wicked and satanical."

The committee said criticism cannot be levelled at all private schools, but the increase in their numbers threaten to destroy the public system.

Thinkbit

report said.

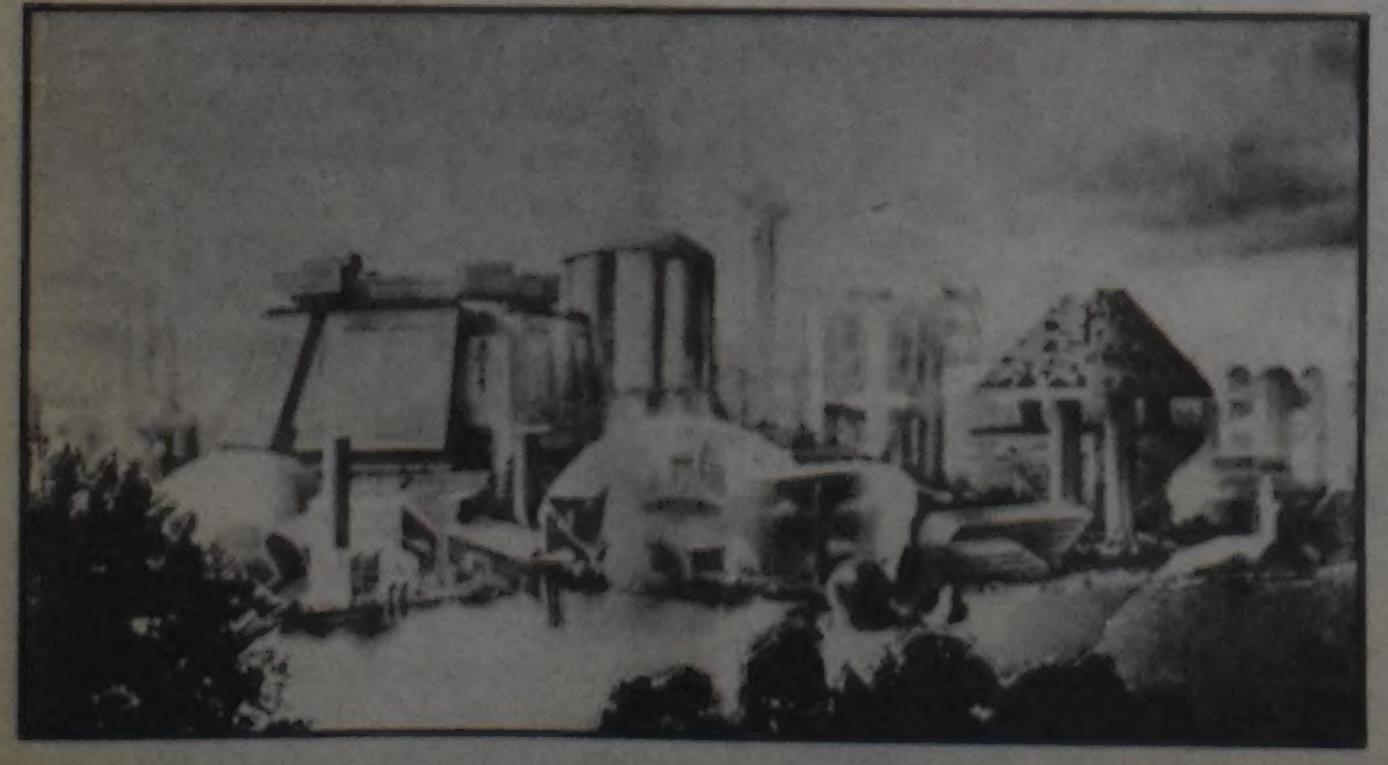
Continued on page 8 ...

Going to church doesn't make you a Christian anymore than going to a garage makes you a car.

from a reader

Ontario Place — it's all yours!

Ontario Place's official opening for its 14th season on May 12, 1984 was a focus for the major themes of Ontario's Bicentennial celebrations. One of the highlights of the entire
Bicentennial will be the new IMAX* film
"Journey of Discovery" in the
Cinesphere at Ontario Place.



Domed City of 2040 — This spectacular scene, from the 20-minute Bicentennial movie "Journey of Discovery" can be viewed at Ontario Place's Cinesphere this summer. Fast-paced sequences, shown from the perspective of a young boy, reveal a startling panorama of Ontario's past, present and future.

The film, 14 months in the making with an all-Ontarian cast starring 13-year-old Inouk Demers, moves dramatically back and forth in time through 200 years of Ontario history. There are scenes from the arrival of the United Empire Loyalists, a flight to the moon set 50 years in the future, a barnraising bee from the early 19th century, and a spectacular white-water canoeing sequence.

"Journey of Discovery" was filmed all over the province, with scenes from Thunder Bay, Fort Henry, Woodstock, Black Creek, Algonquin Park, St. Catharines and Cochrane. In Cochrane, the entire town was closed down for a day to film a WWII homecoming sequence.

On the huge screen at the Ontario
Place Cinesphere, viewers all feel they're
a part of the history of the province,
surrounded by the sights and sounds of
Ontario's past and future.

In this issue:

Pentecost and world politics by Bernard
Zylstrap.4
Part two of "The Amulet", a story by
Geraldine Ysselstein p. 10
The plight of the Lubicon Indians p. 11



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Editorial

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Our new Governor General follows the old path

Jeanne Sauve was installed as the first woman Governor General of Canada on May 14. Born in Saskatchewan, raised in Ontario, she completed her studies in France and England and pursued a career in Montreal in french and english television. She can be said to have received an excellent preparation for her job as Governor General of Canada.

Madame Sauve spoke at her installation in Ottawa in her reply to the Prime Minister. As Christians we may wonder how such a person expresses her hopes for Canada and the challenges she wants us to face.

The speech is fairly short and one must not read more into it than it can bear. But on the whole it can be said to reflect a bland statement of faith in traditional values, and in the ideals of unity, brotherhood and peace.

There is a recognition of problems in the speech. It mentions hunger in the world, "signs of impatience" that make us act like "children who leave their broken toys to demand new and more exciting ones." But by and large the Canada we live in is on track, as Madame Sauve spoke of "the long-standing effort by our nation to move along the path of modernization toward a humanism which will add to the common heritage so patiently and painstakingly built up over the years."

We have grown so used to statements like these coming from the lips of politicians and statesmen. We take for granted that in order to build the confidence of a nation we have to refer to abstract ideals and reaffirm the values of the past.

In addition, we have to have people believe in themselves.

Madame Sauve too tells us that she has "every confidence in my fellow human beings and in man's potential." And the youth of our country shows "that they will be willing to accept the responsibility of mastering their own fate."

How can this be? Madame Sauve is an adherent of the roman catholic faith. As such she knows that our strength is not in ourselves but in the name of the Lord who made the heavens and the earth.

But wait, at the end of her speech there is the recognition of our reliance on the Lord when she says, "we have all at one time experienced the eternal truth expressed in the words of the psalm 'If Yaweh does not build the house, in vain the masons toil ..."

One can see that Madame Sauve wants to believe this. But it comes too much like an afterthought, and it stands in conflict to her earlier statements. Too bad.

It would have been so good if in addition to being the first

woman Governor General of Canada she would have been the first for quite a while to give specific content to the ideals we must hold, and would not have bothered saying that she believes in us, and would have reminded us that our civilization is headed the wrong way, and has been falsely guided from the start by humanistic ideals.

If Yaweh does not build her whole speech and her whole task as Governor General, Madame Sauve too toils in vain.

Immigration to judge troth?

What is it about bureaucrats that makes them move mountains to ferret out a mole?

Immigration officials, frustrated by the thought that some aliens arrange convenience marriages with canadian citizens in order to gain "legal" entrance into Canada, have been given the power to intervene.

A federal survey between April and October of 1983 found that 11 percent of applications for spouse immigration involved known or suspected marriages of convenience. Actually the known cases numbered 36 and the suspected 256.

That's not a lot of people when you think about it. If some 500 to 600 foreigners manage to enter Canada through convenience marriages that may be undesirable, but is it a critical problem?

Yes, say the bureaucrats, critical enough to enact a new law allowing immigration authorities to decide which marriage is for real and which is not. If they suspect a convenience marriage, they may refuse entry.

What are the criteria they will apply? The couple's cultural background, length of acquaintanceship and age difference.

The cure seems worse than the sickness.

Imagine the kind of injustices that will flow from this subjective power to evaluate marriages. Is it just to apply age difference as a criterion? Is it right to consider differences in cultural background? Perhaps length of acquaintanceship is something to consider.

We know that the State has no business in the bedroom of the nation. It now appears that the State has gained entrance into the courtship halls of other nations, or it has access to divine records. At least it thinks it can decide whether a marriage arranged in Jamaica is really made in heaven.

Letters

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

editorial standards.

Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Good issue, wrong picture

We were very pleased to see our small article in the April 20 Special Education issue!! We compliment you, too, on the format and the general appeal of the issue.

Perhaps it has already been acknowledged but the photograph that was included with our small article is not of students of our school.

You might make mention of this in one of your future issues. I'm sure the school from which the photograph was received would appreciate it as well.

J. Van Reeuwyk, Abbotsford Chr. Secondary English and Art Department, Abbotsford, BC



Oops, we goofed! Those thirteen students perched on the rock in Jasper National Park are the grade twelve students of Edmonton Christian High. Each September they spend almost a week in this great outdoor classroom. Maybe we've given Abbotsford an idea??

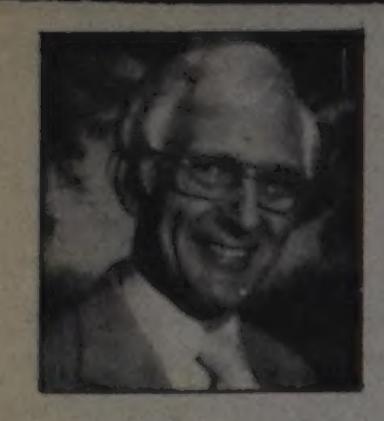
Ellen Zwart, Education Editor

Synod does not exist

False advertising Mr. Editor!
May 4, 1984 Calvinist Contact
advertises: "The practise of excluding
women from office cannot be
conclusively defended on biblical
grounds..." The advertisement adds:
"This is what Synod says in Report 39 on
Women in Ecclesiastical office."

If women want an ecclesiastical office,

SKYLIGHTS/WILLIAM R. RANG



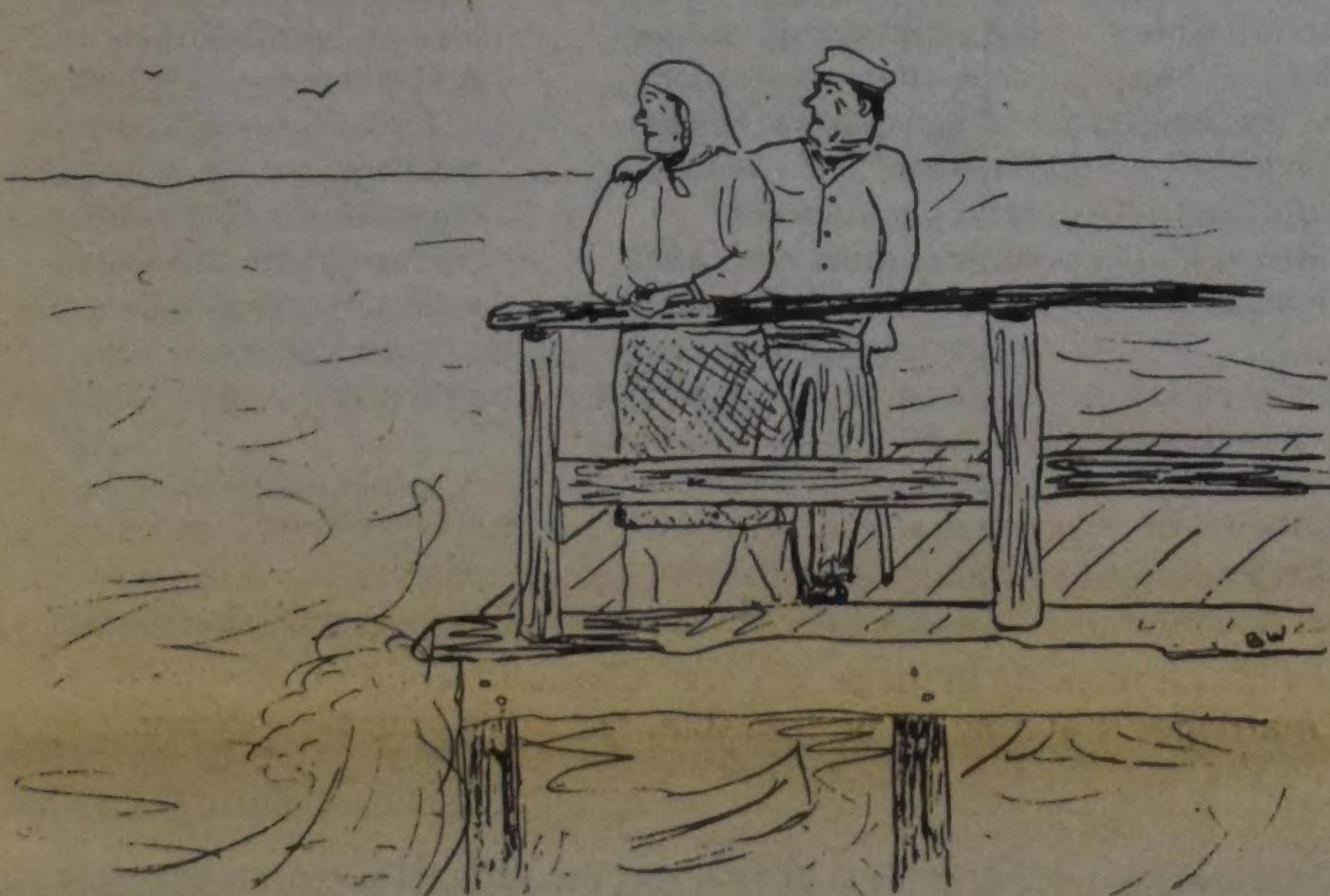
Waiting and working

When I was a young lad staying with my uncle and aunt during my vacations, I used to wander to the little fishing harbour. Close to it was the brick wall that our forefathers had built in defence of the town. I was just tall enough to look over the wall and when I did, I could look for miles over the vast extent of the sea.

About the time that their loved ones were due to return, men and women would stand there and stare out over the water, waiting for the return of the fishing boats. These folks had just walked away from their work. Women wore their aprons and men still had their hands dirty from the work they had been doing.

We must be waiting, too. The apostle Paul speaks of it in his letter to the Thessalonians. In it, he reminds us of our duty to prepare ourselves for the day of the Lord's return. In short he says this: when you have given yourself to Christ with heart, soul, and mind, you must look out toward his return. You may be busy with it constantly.

The fishing folks at the harbour were a very alert people. When a boat was still far away from port, it was recognized by those who were waiting. "Here comes Douwe. He's the first one today." In I Thess. 5:6 the apostle says that we must be alert, too. Be awake. Don't be passive. Wait for it actively, for the moment of the Lord's return may very well be close at hand.



Just the other day I asked myself the question, "Have I thought of the Lord's return yesterday, the day before?" How long ago was it that you and I last thought of it? If you didn't think of it yesterday, can you say of yourself that you have the alertness that the Spirit wants you to have?

The apostle further says that we must be sober. A person who is intoxicated is confused and uncoordinated. The mind cannot pass on proper instructions to the body. In order to function well, the mind must be clear.

We are a very busy people and we have our measure of worries and sorrows to deal with from day to day. Yet our busy-nesses and our worries should not and may not be an excuse. Like the fisherfolks, our soberness must be expressed by the fact that we wear our aprons and that we have dirty hands.

Stand with them near the harbour. The wind is howling, do you hear it? Put your ear to listen and with your eyes pierce the falling darkness. Don't you, in the distance, hear the beginning sounds of the Lord's return?

William Rang is Principal of the Christian School in Dunnville, Ont.

they should learn the ecclesiastical language. The statement made by the women who placed the ad is inaccurate, to say it mildly, and misleading.

lassume that the quote above is from the Report on Women to the Synod of 1973. Synod as such does not exist in Reformed church polity.

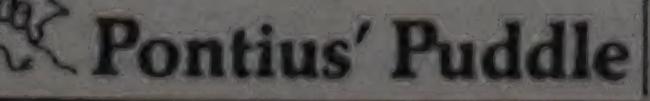
We speak of the Synod of 1973. A report was put before that body. But the recommendations of the report are not the recommendations of that Synod.

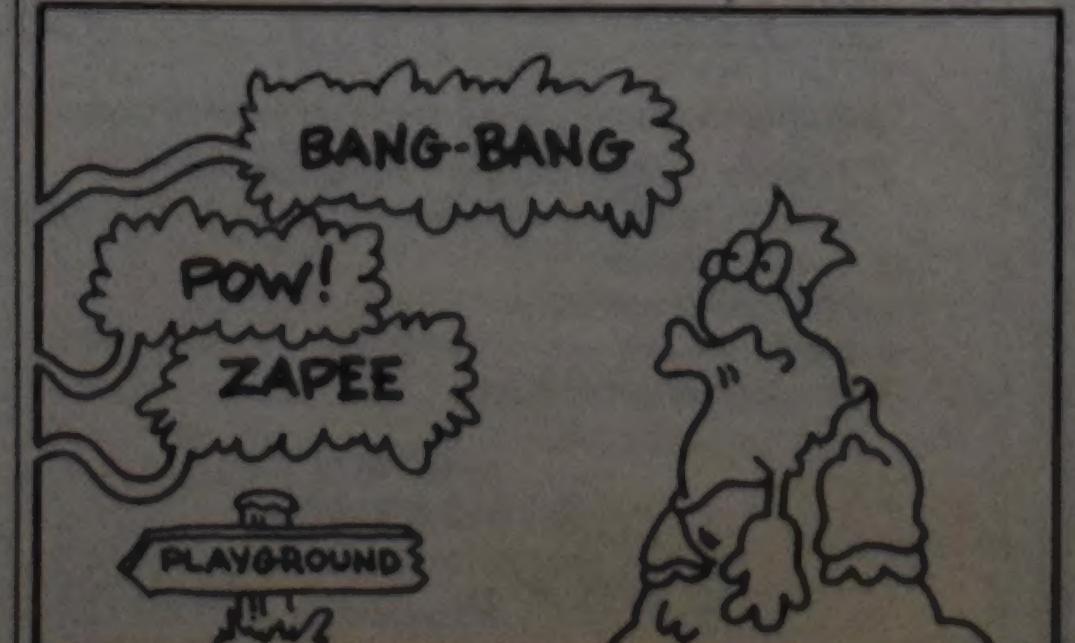
So it is inaccurate to say Synod says, when it was a report to Synod that said this.

Since that time, 1973, more reports have reached the floor of the Synods of 1975, 1978, 1981, reports saying different things from report 39, 1973.

Why not quote some of the other reports?

Rev. Jacob Binnema, Nobleford, Alta.





longer letter

Don't knock feminists

If Ms. Vander Boom and the writer of the article "Who speaks for the women of Canada" (May 11) really want to gain national credibility. I suggest that they generalize less about feminists and become better informed.

Many active "feminists" are both mothers and housewives; many are concerned Christians actively against abortion; they are working to change laws which punish the prostitute, but forget that she has a male client; and I have yet to meet one who advocates "no limits on pornography"!

We should not forget that we have those terrible "feminists" to thank for getting women the federal vote in 1918; for having women declared "persons" in 1929; for changing the rape laws so that the victim of this crime is no longer on trial; for lobbying for an equal rights clause in our repatriated constitution; for lobbying for a pension for housewives, so that these good women who choose to stay home with their families won't

become part of that most destitute class of citizens in Canada, those elderly women who outlive their husbands and their husband's pensions.

Ms. Vander Boom is a feminist in the best tradition for she is concerned and active, making her family proud of her achievements. This is the example to give students. Young men as well as women should experience the full-time nurturing role, and both should develop their other talents and use them in their lives.

As I sit here contemplating a piece of my husband's homemade bread (whole wheat too) I thank God that many women have cared enough to work on committees like the National Advisory Council on the Status of Women, and would suggest that more christian women study their well-prepared reports which are available free of charge, just for the asking.

Margaret Markvart, Kitchener, Ont.

Who sets the rules?

In the contrary attitude and points of view on the women in office issue, responses from all sides laced with Bible quotations and remarks by wellknown religious leaders, I have repeatedly asked myself and others, do men have the authority, the obligation, the right to prevent women to be preachers, to be governing officers in the church?

You have heard the comments too.
Read the chapters and verses of this and that book of the Bible, and be convinced that women cannot do so, and are to be barred from those offices. The role of women is to be submissive to men.

To what purpose are we blessed with so many versions of the Bible and with many situations and examples described therein? To use it as a dictionary when questions arise? To look in the Bible for answers in the crossword puzzle of religion? To have it as a handbook for human behaviour and a guide for church regulations?

For us there is only one reason to have God's word in many translations and printed copies: to know the only God, Creator of all things, who loves his creation. One God, revealed as the Father, the Son, and the Holy Spirit. One God, who shows his love for us and demands our love for Him and for his creation.

The people written about in the Bible, their lives, wisdom and history, in the Old Testament and in the New Testament, all come secondary to God's love, and many, if not all, of the records are pursuant to the customs of time and location. Over the years customs of people change, just as well as people themselves change. God,

however, is the same, always. And his Word doesn't change either. We can read the Bible in whatever language or version, it is always the same message to us.

When Jesus, Son of God, said, "Go and make disciples; baptize them, tell them the good news," he spoke to the eleven disciples, and through the disciples to the next generations of disciples, men and women alike. Jesus also said, "all authority is mine." That makes it clear enough to let us know we have no authority. We do not set the rules in God's church.

We cannot even take a tiny part of the authority by making minor rules, e.g., that women are excluded in the discipleship duty to tell the good news, to make disciples, to baptize them ...

In being a disciple of Jesus, there is for God no difference in being a man or a woman. God doesn't look at gender as we see it. Disciples of Jesus are God's children, no more, no less. Children doesn't identify a gender.

To the issue of women in church office, there is a very simple solution: listen to what God commands — fear God and keep his commandments, for this is the whole duty of man.

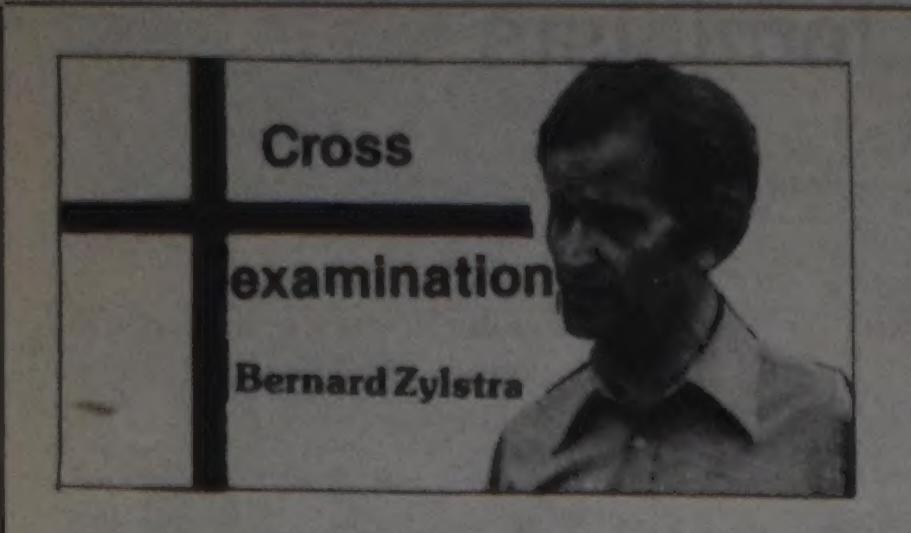
In relation to longer letters in Calvinist Contact, I believe it doesn't matter so much what respected men like Bavinck, Kooistra, Rang, Kuyper, Sikkel, Praamsma, Calvin, Biesterveld, and many more have said.

Go and make disciples. Tell the good news. That can start next door and end up on a pulpit. In God's world there are no limits and boundaries for the kind of work we have to do.

Chris Verstraete, Point Edward, Ont.



Society/News



Pentecost and the world community

Bernard Zylstra

Pentecost is the key to world peace. We all remember the long list of names (tongue twisters) in the celebration of the outpouring of the Holy Spirit on the early church as recorded in the book of acts: "Parthians and Medes and Elamites and residents of Mesopotamia. Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the Parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

For nearly two thousand years God's work of redemption had been largely limited to Abraham, his children and children's children. Walls were built around Zion, to keep God's people safe, to keep the gentiles out. But this, of course, was not the Lord's original intent. God loves the whole world that he made at the beginning. And his intent is to redeem that whole world. Glimmerings of that

intent appear on occasion throughout the Old Testament, hints of God's worldwide concerns. Rahab the harlot from Jericho becomes a grandmother in the line of David. Isaiah speaks of a highway running from Egypt to Assyria. The wise men represent the world at Christ's

Then, on Easter Sunday, we see the radical turnabout. Christ breaks Satan's hold over the world. On Ascension Day, the Lamb of God Who was slain, becomes the Lord of lords. And on Pentecost the Holy Spirit is poured out — upon all flesh. At Pentecost God's worldwide intent is beginning to be realized. Not only Jews, but also proselytes, Cretans and Arabians. What does this mean today?

In order to answer that question I want to make a few comments about Christopher Columbus. In 1992 we will celebrate his "discovery" of America, nearly five hundred years ago. Columbus' discovery

of America is a symbol of the secularization of the meaning of Pentecost.

At the beginning of the modern era, the "christian" nation-states of Western Europe - Portugal and Spain, France, Holland and England - began to build their worldwide empires. Precisely because they were rooted in the civilization of Christendom, they thought they had the prerogative to conquer the world. They sent out the discoverer, the soldier, the missionary, and the trader. And they thought that their imperial missions were legitimate because of the worldwide

claims of the christian religion. For nearly five hundred years the history of the world has been interpreted in this light, with first Europe as its centre, then later the north atlantic "christian" nations of Europe and the United States. This is the columbian period in world history.

Today the columbian period in world history is coming to an end. The european empires began to crumble at the end of the second world war. In the early seventies Portugal finally surrendered Angola and Mozambique. The war between Great Britain and Argentina

those in prison could be dealt

with more effectively and with

prison sentences. But that too

would require a sympathetic

public and individual people

less cost, in ways other than

about the Falkland Islands was a reminder of our imperial past.

Out of the ashes of the first and second world wars, Russia and America emerged to fill the power vacuum left vacant by the old empires. It is hard for them to see that we have come to the end of the columbian period of world history. And yet, that is the lesson of both Viet Nam and Afghanistan.

And the christian church? For five hundred years it has acquiesced in, even defended, the fusion of the pentecostal mission motif with the empirebuilding motif. With the end of the columbian period in history, we face a crisis in the reflection on the worldwide mission of the christian church. At this historical turning point, we witness the revival of nonchristian religions. Hinduism, Buddhism, and Islam are arriving at a new selfconsciousness, religiously, culturally, and politically. As a matter of fact, this new selfconsciousness is a contributing factor in the war between Iran and Iraq because their populations differ in their interpretations of Islam.

The great danger for the christian churches in Europe and North America consists in accepting the end of the

columbian period as the end of world missions. Do we still have the right to bring the Good News of salvation, to one and all?

Our celebration of Pentecost today must remind us of the original significance of the outpouring of the Holy Spirit. The Holy Spirit, as we confess in the words of the Nicene Creed. is "the Lord and Giver of Life." The Spirit is given to the world so that the creation can again become the theatre of God's glory, so that men and women everywhere can experience the new life in the coming of God's Kingdom, so that our sons and daughters in every nation can prophesy, speak the Word of the Lord, so that our young men can see visions of justice and love, so that our old men can dream dreams of lives fulfilled.

The end of earthly empire building today just might mean the renewal of God's empire, the Lord's reign, in every nation. That challenge must be part of our celebration of Pentecost.

Dr. Bernard Zylstra is President of the Institute for Christian Studies.

Overcrowding in federal prisons creates problems

(MCC) — There are over 11,000 inmates in Canada's federal prisons. (Another 14,000 are in provinctal jails). People are sent to federal prisons if their sentences are for two years or more. But the federal prisons do not have enough cells to accommodate them.

As a result, about 550 are now living two per cell. But sharing a cell, six and one-half by 11 and one-half feet, increases other problems because of the difficulty of protecting inmates from one another.

In 1983 in the federal prisons, there were 389 assaults on inmates, 121 assaults on staff,

16 suicides, 276 selfmutilations, and seven inmates and one staff were murdered. Unfortunately, there is little improvement in sight. The Federal Corrections Service estimates that the federal prison population will increase to 15,000 in 10 years. But the several new prisons currently being planned, at a cost of \$150,000 per cell, will not keep up with that increase.

Judges, perhaps influenced by public opinion, seem to be giving longer sentences. And Parole Boards too are cautious. In contrast, many church people involved in prison ministries say that a majority of

willing to become involved. Salvation Army defies New York mayor

NEW YORK (EP) — The Salvation Army will lose \$4.4 million in 10 social service contracts with New York City because it refuses to comply with the mayor's executive order for non-discrimination against homosexuals in employment practices. The Salvation Army, citing religious principles, is the only religious agency that refused to sign the revised city contracts.

South African Calvin congress to study institutes

(Potchefstroom) — The Christian University of Potchefstroom, South Africa, will host the second South African Congress for Calvin Studies, to be held from July 31 to August 3, 1984. Theme of the congress wil be: Calvinist Magnum Opus: Origin, Development and Impact.

On July 10, Professor T. van der Walt will open the congress with a commemorative address

marking the 475th anniversary of Calvin's birth on July 10, 1509. Other speakers include Professor R. Peter from France. Professor Wm. van't Spijker from The Netherlands, Mr. Peter De Klerk from the USA, Dr. W. Balke from The Netherlands, Professor Bryan G. Armstrong from the USA. and Professor F. Busser from Switzerland.

Lack of funds causes closing of theological college in Malawi

(Zomba, Malawi) The governing board of the interdenominational Zomba Theological College in Malawi was forced to close the school until operating funds again become available.

Until the end of 1983, the annual operating costs of the school were being borne by the Church of Central Africa, Presbyterian (CCAP), comprising the synods of Blantyre in the South, Nkhoma in the Central Region and Livingstonia in the North, and by the Anglican Church Council in Malawi. Since then the board has failed to raise enough money to keep the school open.

Bishop Ainani, Chairman of the college's Board of Directors, expressed the hope that wellwishers would come to the college's aid. The Nkhoma Synod of the CCAP is a member church of the Reformed Ecumenical Synod.

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Pensive Dutchie

Never mind your position papers, christian colleges!

Syrt Wolters

In my column of March 9, I made a rather sweeping statement about Calvin College. I wrote: In all the more than 100 years of its existence, Calvin College has never come up with

a distinctive biblical theory of economics, or government, or justice or freedom or even a biblical view of man.

As a reaction to this statement I received a letter from Dr. G. Van Groningen, President of

Henry Knoop



TV or no TV: is that the question?

MEDIASCAN

Sometimes it seems that there are about as many "positions" on television as there are channels on the dial. I know people who don't own a television set nor do they want to. I also know people who own two or three television sets. The big one for the living room; the smaller one(s) for the bedroom(s). The various other numbers on the dial are those people who have television but regulate its use.

Is there a "correct" position to take on television? It would appear that consensus on the issue of television is next to impossible and people will have to choose either for television or against it.

I wonder if consensus is necessary. Is the real question one of TV or no TV and is it so important that it needs the same response? Or is it, perhaps, a part of two bigger questions which get at the real issue? The first is a question of time: what do we, as individuals and families, do with it? The second is a question of content: what are we learning and from where?

Every parent knows the potential dangers in a situation where a child gets "caught up" with something. Sports, rock music, boys, reading, what-have-you? The problem is not with sports or music or boys or reading; the problem is with the amount of emphasis placed on it. Too much emphasis leads to distortion. Soon everything in the child's life is measured by the yardstick of that one interest, and nothing else is important.

In addition, the inordinate amount of time spent on this one activity prevents involvement in other activities and hence the development of other personality and character traits. A child who spends every free moment of time reading, for example, is not developing physically (exercise), socially (group activities, conversation), musically (piano practice), and so on.

While It is only normal for a child to have these "binges" now and then, we do expect them to stop before too much damage occurs.

Is this concern any different for adults?

Development and growth does not stop with graduation from high school or college. As adults are we not also called to be stewards of our time and work? Is not our list of "other things" just as necessary and important for responsible living?

This is the place to begin. Considering the potential within people, the different dimensions of a person, the various opportunities to live complete lives, is television viewing a responsible use of time?

For some people the answer is no. Any development one may gain from watching television can be stimulated by other means. Television is not desirable because it retards development in other areas.

For other people the answer is yes, as long as it is limited. By carefully controlling the amount of time spent watching TV, television can legitimately be one beneficial activity on a list of choices both children and adults have at their disposal.

The real issue is not television but responsible parenting and living. Are parents encouraging a responsible use of time, or has television become a surrogate parent taking charge of a child's development?

A question of content

Most parents eliminate from a child's viewing selection television programs with too much objectionable material. That generally means swearing, nudity, sexual suggestions, and excessive violence. This is, of course, as it should be; parental guidance must extend to what is being watched on the television set. And sensitivity to objectionable material is a good place to start.

Unfortunately, however, it is also the place where most parents stop, and children are inadvertently left with the implication that as long as a program is "clean" it's okay to watch.

Sometimes adults never get beyond this criteria either.

But by looking for certain things that are on television — that is, objectionable material — we easily forget to notice things that are not there. For example, a television poster on display at my school warns: "Watching television for 100 hours a child may see 12 murders. 7 gunfights, 21 injuries from firearms, 21 other incidents involving guns, 4 suicides..." and so on.

Most of us are aware of these negative aspects of television viewing, and well we should be. But where is the poster warning parents that watching television a child will probably not see: the God who is worshipped in his or her home every day, healthy role models for christian living, a biblical attitude toward the job and work in general, a celebration of sexuality as God intended it to be ... and so on.

As adult viewers we are so quick to spot prostitutes, swear words, and guns on the television set, but how quickly do we spot the prostitution of values, the blasphemy of ignoring God, the violence of leading viewers astray?

And often this is exactly what happens, even on the "clean" shows. What attitude will the Dukes of Hazzard generation have toward cars and policemen? Or Knight Rider fans toward modern technology? As with smoking, the ill effects of poor viewing habits may not readily be apparent. But the damage is being done.

Is it any wonder, then, that some people have opted for the choice of not having a television in their home? Should it be everyone's response? If not, as many others believe, how can television be viewed responsibly? How can programmes be selected that will justify viewing time? How can we learn to distinguish the good from the bad on television, and use it to serve us?

The issue is responsible living. It's what you do with television that counts.

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ont. Trinity Christian College, Palos Heights near Chicago, in which he expressed his interest in my evaluation of Trinity Christian College (TCC). Enclosed with the letter was a copy of a recent Position Paper, which is to be published soon.

Frankly, I am flattered to receive such a letter. After all, who am I? Perhaps, Dr. Van Groningen was intrigued by what the Editor put on the bottom of my column: "Syrt Wolters is a philosopher-barber in the Empress Hotel, Victoria." Please, don't put too much emphasis on that "philosopher", but more on "common-sense" barber.

Nevertheless, the statement

was made and the reaction received.

How are ideas lived?

Apparently, Dr. Van Groningen wants me to evaluate TCC on the basis of the content of its position paper. That I prefer not to do! Not, because it is not a good paper. I think it is excellent — one of the best I've read in a long time. However, although I am keenly interested in clear statements, from whatever college or organization, I am much more interested in how the ideas and principles as expressed in these statements are "lived" by people responsible for these ideas.

Why am I so critical of Calvin College? Am I critical of its "Papers"? Not at all. Calvin has excellent papers by which it shows what it wants to be. Even among the christian colleges in North America it ranks as one of the best, if not the best, as a survey of a few years back reported.

Why is it then, that after more than 100 years of existence in Grand Rapids, Michigan, there is so little to be seen of Calvin's influence? In Grand Rapids there are some 60 large Christian Reformed churches, plus a good number of reformed plus a good number of reformed, presbyterian, lutheran, baptist, methodist and whatthen that that city is not soaked with christian influence? Where is the reformational daily

newspaper in Grand Rapids? A newspaper which informs its readers about the lie of secular humanism in public life?

Where is Grand Rapids' voice in biblical politics? Or economics? Or Labour relations? How many members of all these churches, including its office-bearers, are providing and securing their bread and butter by being a faithful member of the big, secular labour unions?

Judged by numbers, the city of Grand Rapids could be governed christianly! Is it? The Christian Labour Movement could have a stronghold in Grand Rapids! Does it? Also, Grand Rapids could be an excellent breeding ground for a truly christian approach in politics. Is it?

It is one thing to say and to teach that we must live a Christ-centered life to the glory of God; but doing it, living up to what we confess and believe and teach, that's another thing.

For instance — how do faculty members of Calvin (and Trinity Christian) vote when elections come around?

Democratic or Republican?

What is so Christ-centered and God-glorifying in these parties?

Do they ascribe to the truth that a government is the servant of God not of the people?

In education we say that we are not satisfied with just an "icing" on an otherwise secular curriculum. We want an altogether christian curriculum, in order to prepare our students for an altogether christ-centered life. But why aren't we consequent and refuse, in faith, to share a yoke with unbelievers?

A christian counterculture

I expect from our christian colleges that they show their students so much of the phoneyness of secular life, that they, when they graduate, are eager and prepared to lead a counter-culture life, no matter at what cost.

What do we see instead? At the very best we take our Continued on page 6...



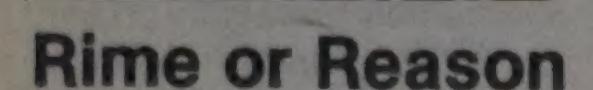
Church

Sacred concert draws record crowd

The town of Exeter had never seen anything like it before—
three busloads to carry the
Christian Music assembly for their spring concert in Exeter
United Church, May 5.

It was the fourth concert of the spring season for the Christian Music Assembly under the direction of Leendert Kooij, but it was a first for Exeter and the organizing committee from the Exeter Christian Reformed Church. Never had the Assembly travelled so far in many years, but judging from the comments received afterwards, it may well not be the last time.

The Exeter United Church was filled to capacity, 700 seats and with the 120 people and instruments of the Assembly the auditorium was filled with a warm spirit of praise and



Oscar

The editor of the Banner someone, unbiassed, let slip, was nominated for an Oscar because of his

"Stand-On-Head" ship.

Klaas Sis

Unity may well emerge
if no longer we resort

in our Lord's one holy church to firing the Canons of Dort. Sy Nodd

0-0-0-

Church News

Christian Reformed Church

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celebration.

Under the direction (energetic) of Leendert Kooij, the choir called the audience to join in singing, Guide Me O Thou Great Jehovah and from that opening number, the audience was treated to a feast of hymns and negro spirituals to marches by the band and two exquisite organ solos by the renowned and talented Andre Knevel. His variations on Ode to Joy by Beethoven and Amazing Grace created a spirit of tranquility and beauty. Local people were amazed the old organ could do so well.

The strong attraction of this Assembly in this concert was that there was something for everyone. The purpose and stated aim of the Assembly is to bring christian music into our society and to raise the name of our God higher in our world through music. All members are amateurs and with dedication and commitment, they have demonstrated that the Spirit of God can enable Christians to do great things for Him.

The audience could sense this too. Coming from points as far away as Detroit, St. Thomas,

Woodstock, Palmerston and Kincardine they came to experience an evening they will long remember. The organizing committee from the Exeter Christian Reformed Church had asked this Assembly to come and carry the name of Jesus into our town and we praise the Lord that through this ministry of music, christian commitment was strengthened in some and awakened in others. We encourage other towns and cities to support this ministry of the Christian Music Assembly.

Easy prescription

"If you wish to be miserable, you must think about yourself—about what you want, what you like, what respect people ought to pay you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery out of everything God sends you. You can be as wretched as you choose."

Charles Kingsley, Chr. Ref. Church, Prince George, BC

Pensive Dutchie

... continued from page 5.
position in our own (secular)
corner and claim to be a witness.
You in your (secular) corner
and I in my (secular) corner. But
where is the "communal"
witness? Where is the distinctive
proclamation of a biblical
obedient way of life?

Dr. Van Groningen, I notice in TCC's Position Paper, that TCC's students go all out to show christian mercy in big Chicago. Great! That's an excellent beginning.

But how do you personally vote in the next election? Or what do you advise your students how to make their living? Are your graduating

doctors or teachers or architects going to join those secular organizations to make a living? What is TCC teaching them when it comes to be politically obedient?

What is my evaluation of Trinity Christian College? I can't say much. Your papers are good. But paper is patient. So far I have not heard anything earth-shattering about Trinity Christian on that score.

I hope, based on your Position Paper, that we will hear some in the future.

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Pastoral Pondering

God has a plan for the Jews Part 2

John G. Groen

In my previous article about the question, "will the Jews come back to the Lord," I had found that many commentators on Romans 11 do indeed say this is the right interpretation of the chapter. They hold this view without being dispensationalist.

Let me share with you two quotations, the first from Calvin's commentary on Romans (ch. 11:25) and the second from Luther's Lectures on Romans (p. 316).

Writes Calvin: "When the Gentiles have come in, the Jews will at the same time return from their defection to the obedience of the faith. The salvation of the Israel of God which must be drawn from both (Jews and Gentiles) will thus be completed and yet in such a way that the Jews, as the firstborn in the family of God, may obtain the first place."

Luther, who earlier had expressed himself as nearly antisemitic, later writes, "Christ therefore has not yet come to the Jews, but He will come to them, namely in the last day...It is in this sense that one must interpret the apostle: He speaks about Christ's mystical advent to the Jews... So then, now blindness in part has befallen Israel, but then Israel will be saved, not in part but in its entirety. (p. 315). They (the Jews) will return in their own time. "The Jews who expelled Jesus to the Gentiles, where He now reigns, will come to Him in the end. Hunger for the Word will force them to do so and in the midst of the Gentiles they will receive Him."

So, in case you believe in a future conversion of the Jews and a special task for them in fulfilling the coming of God's Kingdom on earth, you may not have W. Hendriksen, H. Ridderbos, or H. Bavinck with you, but you are still in the company of respected christians and leaders in many denominations, including those of reformed background.

You may have wondered by now if all there is to say on this subject comes from Romans 11. The answer is no, though that chapter is important!

Let us now turn our attention to some words of our Lord in which we hear about a future turn of events: In Mt. 23:39 Jesus says, "For I tell you (Jews) you will not see Me again, until you say, "Blessed is He Who comes in the Name of the Lord." This is from Ps. 118, the same Psalm that says, "The stone which the builders rejected has become the head of the corner." Evidently there will come a moment in history when the "builders" among the Jews will have a change of heart with respect to Jesus; they will then welcome Him as God's Blessed One.

In Lk. 21:23b, 24, Jesus says, "For great distress shall be upon the earth and wrath upon this people (the Jews); they will fall by the edge of the sword and be led captive among all nations; and Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled." Again there is an "until" in the history of the Jews because their name is bound to the city Jerusalem; there comes a turn of events for the Jews.

Acts 1:6,7 is a very interesting passage, which in reformed circles is often used to chastise the apostles for having an earthly, Old Testament expectation of the Kingdom. Not quite so, I believe. When they had come together, just prior to the ascension of Jesus, the apostles asked Him, "Lord, will You at this time restore the Kingdom to Israel?" He said to them, "It is not for you to know the times or seasons which the Father has fixed by His own authority..." Notice that Jesus does not chastise His disciples for having wrong ideas about the Kingdom. His answer is about the timing! There are times (time periods) and seasons (new moments of opportunity) with respect to the coming of the Kingdom.

In conclusion, not only is there an "until" for the Jews in Rom. 11, but we hear this in the words of Jesus Himself.
And heaven and earth may pass away, but His words will not!

John Groen is pastor of the Christian Reformed Church of Burnaby, BC

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Pastoral letters

Rev. Leonard T. Schalkwyk

Much reading about headship wearies the Body

Headship will be a main item on the menu of the Christian Reformed Synod, 1984.

It is a 94-page agenda report on female officebearers: yes or no.

It reads like a novel. Some people read a novel the wrong way: they first glance at the last pages to see how it all ends up. That is not fair to the writer: he slowly builds his plot.

When I got the agenda of Synod I was tempted to read the headship recommendation first. But I did not do it. I wanted to see how slowly a picture would develop before my eyes, reading from the beginning.

The picture developed very clearly, piece by piece, as a jigsaw puzzle. I saw the man having headship in the Bible over the wife; also it became clear how the Bible applies this same rule in the church of both Old and New Testaments. Always the same pattern: male leadership, female helpership. I am not so sure that this applies also to all areas of life, as the report says: there was a missing link, a mysterious jump.

But the women as helpers, the men as leaders, became quite evident from Scripture.

Hooked forward to reading the recommendations.

But then it proved that I had been reading an Agatha Christie mystery. While reading Agatha Christie, you think you know what the conclusion will be, but at the end you say: I had not expected it to be that person!

That is good fiction writing. But such surprise is not good report writing. The

climax of the majority report is: ladies may not be ordained as preachers and elders, but — they may be ordained as deacons. These female deacons can also be part of the consistory, for - it does not involve them in the government of the church.

We knew all along that there can be deaconesses; but ordained? And part of the consistory? After a multi-page report that women are helpers and not rulers? How does the committee juggle that?

In summary, the reasoning given is as follows: The restricted consistory (elders) deals with ruling (discipline). And in the general consistory female deacons would sit primarily as deacons, in their task of mercy. Since women cannot rule, the committee suggests that matters such as worship, education and evangelism should go to the restricted consistory! If this suggestion is accepted, let all consistory presidents keep a list handy about what can and what cannot be discussed in the presence of lady deacons! The report states that they can rule in the case of budget matters, building matters and nomination of officebearers. So these last 3 items should stay with the general consistory.

Why did the reporters not stay with their own report? They made a very strong case for leadership by men, helpership by women. The logical conclusion of the report would have been: men can be ordained to all offices, women can be helpers for all offices.

That is exactly what Mrs. Thea Van Halsema suggests in her Minority Report 1. Thea, the wife of the President of

Reformed Bible College agrees with the content of the majority report, but not with its (illogical) conclusion.

She challenges Synod to take the logical conclusion of the Scriptural headship story: to declare that women can have assist functions to preachers, elders and deacons, but that these helpers should not be ordained and cannot be part of the governing body, the consistory.

A sound novel

But that is not all. Who describes my dismay when having struggled through 54 pages of the majority and minority report, I suddenly was faced with the formidable task of intelligently absorbing another 34 pages of Minority Report 2? Then trying to summarize it in a few sentences for a popularly written pastoral letter?

Here again, I did not take a sneak look at the conclusions. I wanted to be openminded, especially for the reader's sake.

To my astonishment, the second Minority Report looked strikingly like the majority report: the same headings, the same texts, the same ordering of materials.

But that is as far as the similarity goes. For under almost every heading the reasoning is different and almost every text is explained differently.

It is well-written, witty, with humor. Not as weighty as the first report. It is easy to digest.

Even though I did not know where it was going, I got an uneasy feeling that something was wrong with the exegesis. The obvious first meaning, based on centuries of Reformed Bible exposition was seldom taken. On the contrary, this report discovered in these same texts third and fourth dimensions, hidden for centuries in the deeper layers of Paul's thinking, but now revealed by the writers of the minority report. I checked some well-known commentaries, but no one gave such meanings. It was an exciting novel: but was it scriptural?

Having thus dogged and criticized the steps of the venerable brothers of the majority report, the minority report 2 comes to exactly the opposite conclusion. It recommends that, based on its many pages of their new jigsaw puzzle, women should be ordained to all offices: preacher, elder, deacon.

By now I had a headache from all that headship struggle.

Let us hope the synodical delegates may keep their heads cool and that the headship question may not make them hot-headed.

May they not be headstrong, but listen to the Head of the Church-Ship.

Leonard Schalkwyk is postor of the Christian Reformed Church of Springdale, Ont.

It is shameful for a woman to speak in church

Carl D. Tuyl

The Sunday School Superintendent, who happens to be an eminently gifted lady, had just finished speaking to the children of our congregation, when the above mentioned scripture came to my mind: "It is shameful for a woman to speak in church." Hooked around and saw no signs of shame on any of the faces of my fellow worshippers, and I myself experienced no shame at all. The lady talks to the children in her inimitable manner which bespeaks of definite gifts and talents.

I remembered the words of the apostle Paul with a sense of unease, as if I were enjoying some forbidden fruit. When In the same service a highly gifted lady-musician called members of my congregation to minister in the worship with their voices, I decided to have a heart-toheart talk with the inspired apostle.

I read, re-read, and read again the words which he addressed to that problem-ridden congregation of Corinth: "It is shameful for a woman to speak in church." How - so lasked can this be in harmony with what the apostle writes to Timothy that the women who partake in the prayers should adorn themselves modestly and

sensibly in seemly apparel. How come Paul does not exclude women from the ministry of prayer in I Timothy 2 when to the Corinthians he writes that it is shameful for a woman to speak in church? The difficulty becomes even more compounded when we know that the apostle writes to the same congregation in the same epistle that women who pray or prophesy should do so with veiled head.

I began to understand somewhat the temptation of choice. It is so tempting to choose between the seemingly contradictory apostolic utterances. Arminians do that: choose; they read the texts which appeal to men's ability to decide, and conveniently skip the scriptures which speak about predestination. It is much easier that way.

Likewise many people choose in favour of one of scripture's emphases to the neglect of other apparently opposing statements. It is this choice which underlies the tension in some denominations concerning the matter of women in ecclesiastical office. Some take their "here-I-stand" attitude based on prohibitions. while others make their appeal to texts which call women to

partake in the worship. It is obvious that tension and conflict will be the result of such exegetical onesidedness. Both parties will accuse each other of disobedience to scripture.

The apostle Paul does not contradict

An important step in the dissolution of the current conflict would be to recognize and agree that the apostolic teaching on the subject does indeed contain some apparently contradictory statements, and that therefore the possibility and potential for contention exists.

We must solve that dangerous contention, which gives opportunity to the devil. by likewise agreeing that Paul under the inspiration of the Holy Spirit does not make contradictory statements, and that the gainsaying is only apparent.

The Pauline statement "it is shameful for a woman to speak in the church" must be harmonized with the other pronouncement which calls for women to pray and prophesy with veiled heads. In other words, we must let scripture explain scripture, and not be guided by our own emotions or feelings.

Moreover we shall have to learn to listen to each other. One

of the shortcomings of our present ecclesiastical organization is that it does not allow for a lot of mutual consultation. Major assemblies which were originally meant to be vehicles for such brotherly parley have become often boring housekeeping affairs. Even the questions under Article 41 of the Church Order which are designed to facilitate doctrinal discussion receive no more than passing attention at the meeting of most classes.

One of the easiest most slipshod methods of exegesis in which the conflict is solved is to impute the prohibition passage to a sort of un-redeemed. timebound anti-feminism in the attitude of the apostle Paul. Not only is that not expressive of much reverence for scripture, it also flies in the face of Paul's unconditional acceptance of the ministry of women which is so clearly demonstrable throughout his writings.

Another way of harmonizing the statements is found in expositions which maintain that the apostle in the several passages speaks about different kind of gatherings. The call to pray and prophesy, so it is then said, must be placed in the context of some sort of unofficial meetings while the prohibitions

to speak are meant for the assembly of the congregations. The context of I Corinthians 11, however, makes it clear that Paul has reference to the official meetings of the congregation in which he wants the women to pray and prophesy with veiled head.

Again others have suggested that perhaps the passages can be harmonized by seeing the praying and prophesying of I Corinthians 11 as a charismatic speaking which must be placed in opposition to the noncharismatic speaking to which Paul then would make reference in I Corinthians 14. The apostle, however, would not accept that distinction. He does not know of any noncharismatic speaking. All speaking (Romans 12:7) must be charismatic. (The old marginal commentary of the Dutch "Statenvertaling" allowed women to speak when they were forced by the Holy Spirit).

None of these explanations really contribute to the harmonizing of the apparent contradictions. We must banish far from us the thought that Paul would be so foolish to write one thing in one place, only to gainsay himself a few

Continued on page 11...

School

Chalkmarks-

Joanne Oussoren's grade 5 class visited the Niagara Falls Art Gallery on April 19.
Here are some of their impressions.

A trip to an art museum

Today we went to the Niagara Art Gallery. There were paintings made by William Kurelek. There were sculptures, paintings, plates and even decorated eggs.

There were pictures made from soil, plexiglass, glue, weeds and rocks. There was even a picture of a colour T.V.

But the pictures I liked best were of the Passion of Christ, by William Kurelek, a Ukrainian artist. It was a series of 160 pictures. I liked these because it showed things that really happened and that I had never thought about before. My favourite picture was when the soldiers fell dead when they saw the angel.

William Kurelek was born in 1927 and died in 1977. It took six years to make these pictures. (What a great artist!)

Alan De Graaf, grade 5

Niagara Falls art gallery — Kurelek collection

Ilearned a great deal from this wonderful trip to the Niagara Art Gallery. From the Genesis paintings, I learned more about God's creation of the world. The paintings were very colourful. I especially like the one about the Garden of Eden.

The Ukrainian Pioneer paintings showed how the pioneers came to Canada to make a living. The people seemed to worry so much about their crops that they didn't have enough time to worship God.

In the Passion of Christ series, I came to understand more of the suffering of Christ for all mankind. One of the paintings showed how Jesus was beaten and blood trickled from the wounds of His body.

I really appreciated Miss Oussoren arranging this trip for us, and the parents who drove us there.

Nathan Ho, grade 5

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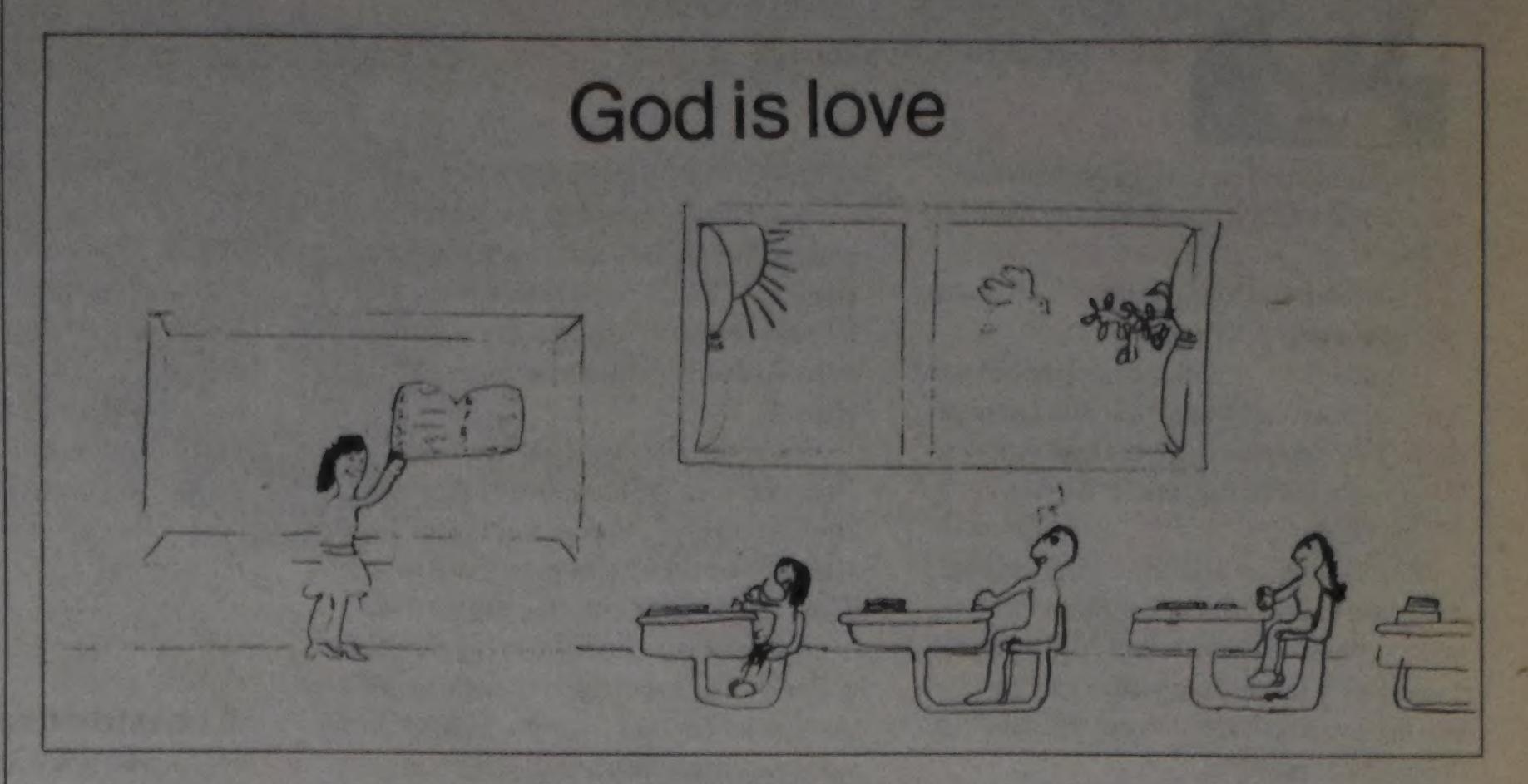
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Why christian education



I am glad I go to a christian school. I learn more about God and Jesus who died on the cross. We sing songs about God. We learn about God in Bible and in other subjects. At Christmas we have a Christmas program to celebrate Christ's birthday. We also learn the Ten

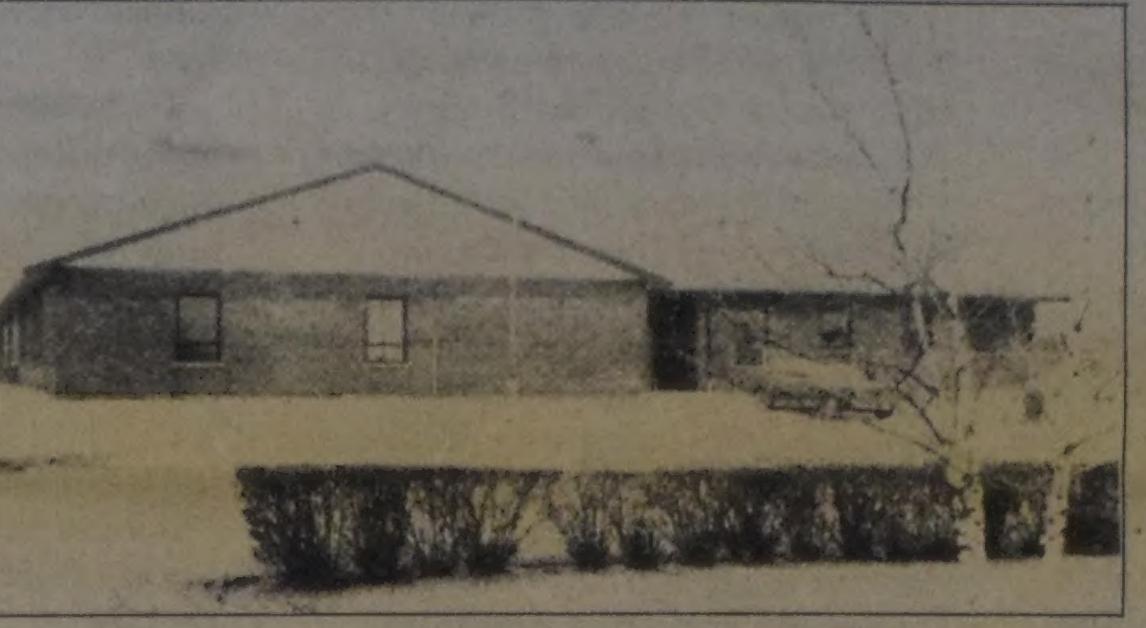
Commandments. In Science we learn about all the wonderful things God has made for us such as flowers, animals, the sun to keep us warm, the rain for our crops, a nice warm house and bed for the cold winter days. We learn that God takes care of us like he took care of the Israelites

when they had to go through the wilderness. He gave them water to drink and manna to eat.

Monica Poortinga is in grade 3 at Immanuel Christian school

Correction

Last week's story entitled Educational climate changing in Alberta (May 25) unfortunately lost some of its lines in printing. Ron Ghitter said the following about independent schools — he sees them as a threat to the financial status of the public system. The Committee for Tolerance and Understanding in the Schools, headed by Mr. Ghitter, released an interim report at the beginning of May urging the Lougheed government to take a hard look at fundamentalist schools in the province of Alberta.



Immanuel Christian School, Aylmer, Ont.

Private schools seen as divisive

... continued from page 1.

Ironically, the committee was formed last year after a public school teacher allegedly told students not to believe stories about the jewish holocaust, in which millions were executed during the Second World War. He is to appear in court.

Ron Ghitter, committee chairman and a former member of the Alberta legislature, said the recommendations would allow boards to "monitor" private school curricula to ensure they are not preaching discrimination or hatred.

Ghitter said the recommendations will also draw private schools more into the "mainstream" of society. At

the same time, parents' right to choose specialized education for their children would be preserved.

"That's a bunch of hogwash," responded VandenBorn, noting most of Alberta's private schools already use accredited teachers and curriculum, are evaluated by the province, and participate in local and provincial sports and music contests.

Christian school defenders note that the Calgary Public School Board has already decided not to continue operating two Logos alternative schools next fall — indicating a bias against christian education.

Placing private schools under

that board's wing would place their future in real jeopardy, they argue.

Warren Stonnell, president of the Logos Society that supervises operation of the two schools, said it is ironic that after the public board told them they must become private institutions, a provincial committee is insisting just the opposite.

The society lost a bid last week to challenge the public board's decision in court and has decided instead to appeal to the Alberta government for changes in its Education Act.

They're winners!

The following people were sent a book for their winning entry in the Education '84 Fine Arts Showcase: Ryan Griffioen, grade 1, Ella Vanderkamp, grade 4, Sean Couchie, grade 8, Miranda Lubbers, grade 10 and Sharleen Roos, grade 11. Congratulations! Thanks to all for their fine work. Please look for us next year.

Calvin College and Seminary graduates 840

GRAND RAPIDS, Mich. —
Calvin College and Seminary
closed its 108th school year with
commencement on Saturday,
May 19. Graduates from the
College and Seminary totalled
840.

Commencement speaker was Dr. Richard J. Mouw,
Professor of Philosophy at the college since 1968. He has

titled his address, "Any Questions?"

Calvin Seminary's commencement speaker will be its emeritus Professor of Moral and Philosophical Theology, Dr. Henry Stob. He has titled his address, "The Persevering Worker", based on Nehemiah 6:3.

Shaping hearts for service

Ben Vandezande

Let me begin with a story.

A certain man held a wedding feast to which he invited hundreds of guests. One condition of attending was that each person bring one bottle of wine and empty it into the huge vat provided at the entrance.

Once everyone was seated the waiters went to the vat to get wine to serve to the guests. They were startled by what they found. The vat was filled to the brim with water. It appears each guest assumed that it would not matter if they slipped a bottle of water into such a huge vat of wine.

The story can be applied to our life in society. What does each of us contribute to society? Does it matter whether it is water or vintage wine? We do well to ask ourselves whether the students that leave our schools are adding wine to the vat called society.

Why start?

In this period of christian school anniversaries we look back a lot. Why did that first generation start our schools? Was it to preserve an ethnic heritage? Was it fear for the public schools? Was it out of the conviction that education was to be done where students would be free to learn in the light of God's Word?

The answer to all of those is "yes." But one other motive was very clear. From the beginning, according to the founders of our schools, christian education was a service to the community of which we were a part.

Shaping hearts for service

The genius of christian education is that it focuses on

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the whole person. It is not just a matter of training the mind in academics; or the body in physical education or technical areas; or our creativity in the arts. Each of these is a dimension of education like parts of a wheel. But what is at the centre?

Education of the heart is essential because it is the heart that directs education. All education, like a wheel, has a

"We have spent a lot of time talking a christian approach to society and life, but when I get out there I won't know where to start or how to apply much of what I have learned."

She's right you know. It was shortly after that that I left teaching to work with Outreach Niagara. In simple terms—Outreach works on helping adults apply their christian faith to their life in the community of

centre. That is where the important choices are made. For christian education we recognize the importance of a heart devoted to the Lord as being the beginning of wisdom in all areas.

Ican remember my teaching days. One class in particular stands out because I had them from grade 7 to 12! They survived and so did I. And during that time I was privileged to teach them Bible, History and Man in Society.

But their graduation night changed my life. One student talked to me after graduation, which they are a part. It is in many ways that adult version of school. But the point is that education is more than shaping hearts.

Who is it for?

Education if it is christian is first of all a response to God and a way to train our personal devotion in God. It is also properly self-development. It helps us unfold our gifts in all areas (not just vocationally).

But if it stays there it would become either no earthly good or self-indulgence. Christian education and therefore shaping hearts is for our neighbour's good, i.e.)"... for service!" Without that it would be like summing up the central love command as: Thou shalt love the Lord with all your heart and thou shalt love thyself..."

Shaping hearts for service is important for another reason.

Service does not come automatically. It is not something that I am inclined to do on my own. And service to the public community of which I am a co-responsible member is easily neglected.

But even if we are willing, are we equipped? Remember our opening story. Are we bringing water or wine to our society?

When I think about that class I had for six years, I am struck by the fact that they are occupationally at some of the main crossroads of our society. They aren't all teachers (only a few) or preachers (none, unfortunately).

Among them is a vegetable grower, a radio broadcaster, a beef farmer, a political economist, a parent, a conservationist, a lobbyist, a mechanic. They are all part of the public community. Some I know are very much geared for service. We can only hope they are vintage wines.

Why bother?

Since the St. Catharines grade school and high school have started, the Association has spent between 8 to 9 million dollars. That represents 10 per cent of all parents' salaries.

Why bother with such cost?
Since the schools opened
there have been over 400 board

meetings and thousands of committee meetings. Think of how that time could have been spent in other ways!

Why bother?

Each year parents and the supporting community involved in these schools forego access to \$300,000 in property taxes that now go directly to the public system. That is the equivalent of our annual tuition reduction drive.

Why do we bother?
We do it as a love response to

God and our neighbour.

That does not mean that any student who goes to our schools for 13 years will automatically be vintage wine. But at least this provides the child with the context for the fermentation process to happen. Some students do come out cloudy, weak or even bitter. Our teachers are only people who make mistakes in that delicate process of shaping hearts. Our parents sin too and fall short of their calling. And that's where it's so important to recognize foregiveness and the importance of the christian community.

But the bottom line challenge for our schools remains to "Shape hearts for service." And that service must be specific, practical and christian. If it's not, we will only offer our society one more bottle of water.

Ben Vandezande addressed a group of supporters and guests at a breakfast held during Education Week in the Calvin Memorial Schnol in St. Catharines. Ont The speech has been modified to suit the printed page:

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Issue

Justice far from Lubicon Indians

Ellen Zwart

The battle the Lubicon Lake Indians have undertaken is somewhat akin to the confrontation of David and Goliath. The 300-member band at Lubicon Lake, in northern Alberta, 90 kilometers from Peace River and 400 kilometers northwest of Edmonton, is looking for government recognition of their right to the land they have traditionally lived on and made their livelihood from. This "David" has taken on the oil companies who are developing the area for oil and gas, the province of Alberta, and the government of Canada.

The oil companies wish to stay out of the battle claiming they are abiding by the laws of the land. The Alberta government says it will recognize only the authority of the courts in the matter while the have been isolated and inaccessible. Consequently they were missed by the Treaty 8 Party until 1939 when federal government officials "found" them and promised a reserve.

This promise was forgotten until the mid 1950s when the government tried to talk the Lubicons into a "more administratively convenient" site. The Indians refused to move.

What ensued over the next 20 years was a deliberate campaign "to wipe out the distinct nature of the band," according to Dr. Anwar M. Barkat, Director of the World Council of Churches' Program to Combat Racism. The WCC has gone so far as to say that the Lubicon Lake Indian band in northern Alberta is "a potential victim of genocide."

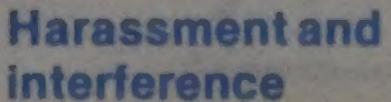
According to Karmel Taylor-McCullum of Project North, an

and their political rights subverted. They need financial. legal and political help," writes Ms. Taylor-McCullum in a memo to the Project North team.

In the 1970s, the Alberta government constructed allweather roads into the area, in many cases obliterating the Indians' hunting and trapping trails. This easier access into the band's territory virtually declared "open season" to the oil companies who used the roads year round to haulin machinery and equipment to aid in their search for oil.

The caveat the Indians tried to file in court for their claim to the land failed.

The provincial government, the Indians said, offered them no protection from the continued undermining of their way of life. In fact, the government redoubled its efforts to disperse the band members. Some of the names of the band members were transferred to other band lists.



In a letter to the Prime Minister, this winter, Bernard Ominayak, chief of the Lubicon Lake band, wrote about the Alberta government's efforts to harrass them. "In 1979-80, the provincial government and dozens of oil companies invaded our area ... As a direct result of this ... revenue from trapping, our main source of income, has been cut by more than half." Writes Mr. Ominayak: "... this year we've only been able to kill three." In 1979 the people killed more than 100 moose.

Mr. Ominayak cites further incidents of interference by the provincial government. It attempted to establish a "Hamlet and land tenure program" upon the Indians which they saw as a way to weaken their claim on the land.

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seen by the Indians as a subtle play to loosen them from their land claims and further undermine the economy. Property tax notices sent by the province, including a 15% penalty for late payment, meant the same thing, say the Indians.

In a decision by the judge hearing the band testify that the provincial government and the oil companies were destroying their traditional way of life, he wrote that there was nothing for the oil companies or the provincial government to destroy because the band could not prove that a certain way of life was being destroyed.

Archbishop Edward Scott

chief, Bernard Ominayak,

church representatives made

They responded to a request

themselves what conditions

were like. The churches are

They were asked to pay for a

new school in the area, again

this spring to Lubicon Lake.

from the band to see for

being asked for help

and Lubicon Lake band

on the fact finding tour

Churches intervene

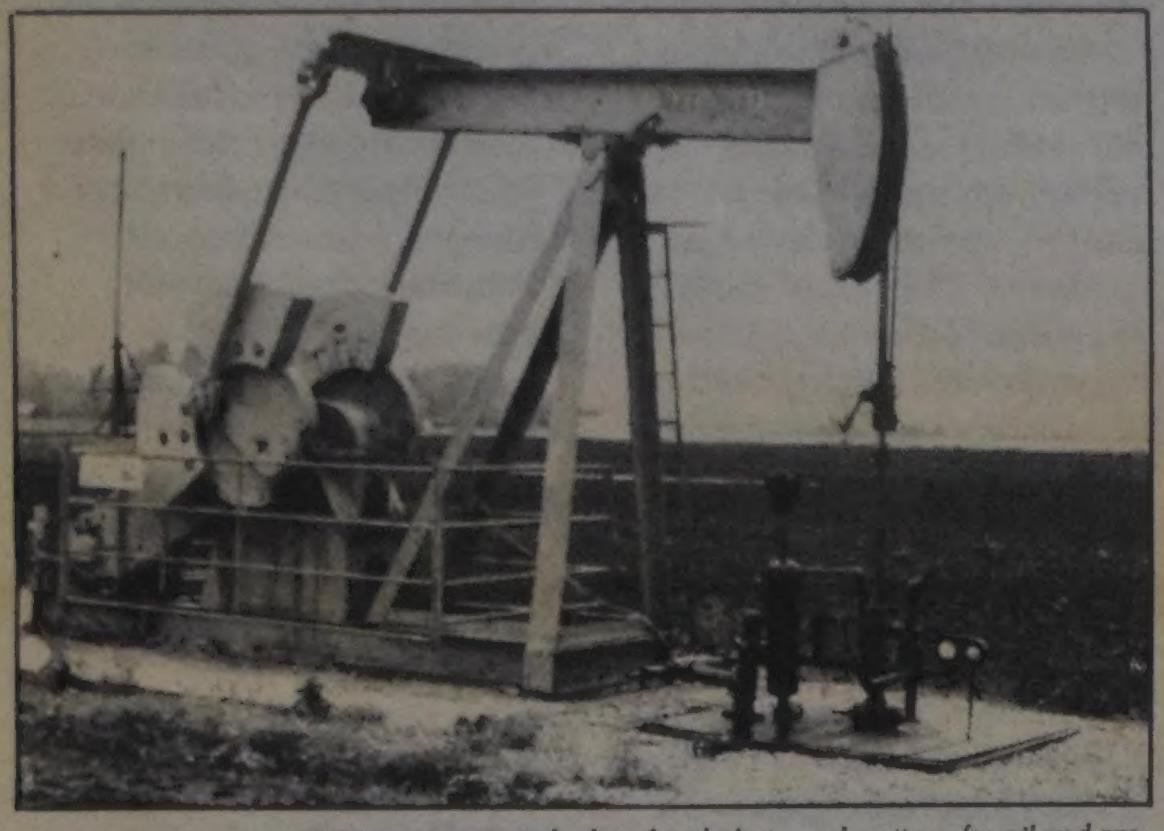
This spring, a group of church leaders including Archbishop Edward Scott, Primate of the Anglican Church of Canada and former head of the World Council of Churches, as well as leaders of the United, Lutheran and Roman Catholic churches, went on a two-day fact-finding tour of the Lubicon Lake Band, organized by Project North.

The group detailed their findings and undertook to alert the Prime Minister to the injustices that the band continues to suffer. Prime Minister Pierre Trudeau was urged to "do whatever is necessary to redress past injustices and to achieve a fair, just and equitable settlement of the traditional and aboriginal rights of the Lubicon Lake Indians."

Now the representatives of Project North are attempting to inform the members of their respective churches of the situation. Joanne Lips of Toronto is the representative of the Council of the Christian Reformed Churches in Canada (CCRCC) to Project North and has reported the group's findings to that body. As a result. Council instructed Arie . Van Eek, Executive Secretary, to write to the Province of Alberta and to the Honourable John Munro, Minister of Indian and Northern Affairs, to relay their concerns and to inquire what the province and the minister intended to do about the situation.

According to Rev. Van Eek, Council needs to "ask questions of the bodies involved."

Ms. Lips writes, "As I have read and thought about the Lubicon Lake Indian Band's struggle I have been reminded of the lament of God's people contained in Isaiah 59; especially verse 4 through 11. It appears that indeed ... 'justice is far from them.' And they are looking to the Church for help. May we not fail them!"

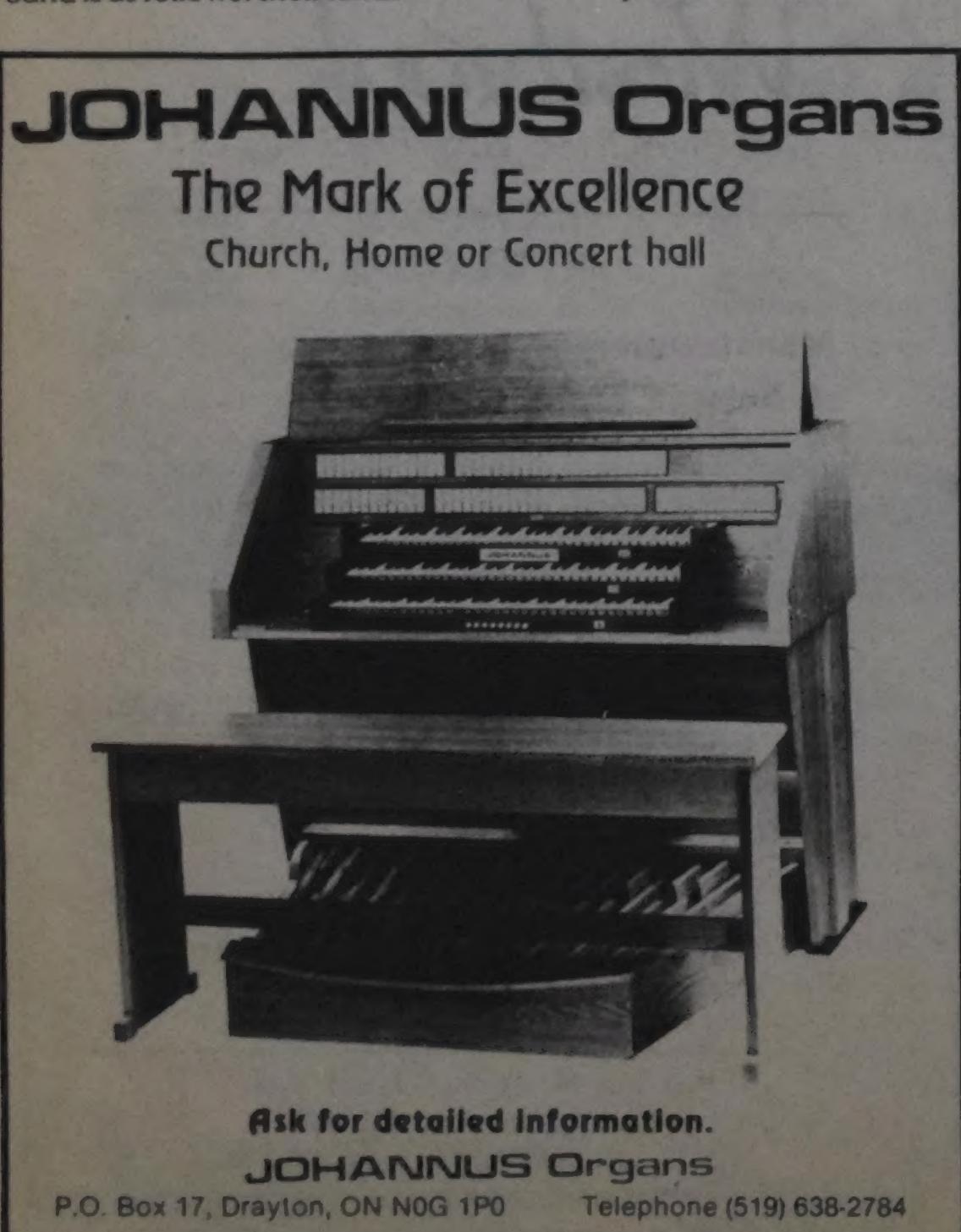


Oil companies push ahead with their explorations for oil and gas.

canadian government seems reluctant to ensure that the Lubicon Lake Indians receive a just and fair settlement to their claims.

Forgotten and threatened

Briefly, the history of the band is as follows: their lands inter-church project on northern development, the situation of the Lubicon Indians is desperate. "They have no money and many have never been out of their traditional area. Many speak only Cree and many neither read nor write. Their traditional economy has been undermined



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Story

The amulet

Part 2

Geraldine Ysselstein has lived in Bangladesh since July 1983 with her husband Peter, who is an agricultural economist with CRWRC. "It is difficult for the people back home to really get a feeling of life here in Bangladesh," she writes. The story she sent us is a true story intended to help readers understand better "what life is like for us foreigners and the issues that face us as Christians, living in a poor, underdeveloped muslim country."

"Are you sure you didn't hit your knee while working?"

Afroza agreed, "Probably ..."

"And what did you do the other times?"

"It is in my family, my mother has it too. I'll take her medicine, it is only 5 taka."

"Wait a minute now, when did you hit it?"

Afroza thought for a moment, then admitted that a few years back, her now deceased husband had struck her knee with a bamboo stick and ever since then this knee wasn't so good; although now it was a little bit worse than other times.

"I thought you said that your husband had been such a nice fellow!" Memshaib smiled. To which Afroza also had to smile and add that he was 'Khoub bhalo chili' but from time to time he got a little bit crazy mad and hit her.

Memshaib concluded, "Well I think you better have it checked out this time once and for all. I'm not a doctor and perhaps you can find out how to treat it at

you're coming with me."

The no questions asked attitude of her employer removed any doubt from Afroza's mind as to what was going to happen next. In a way she was relieved, but as their rickshaw drew nearer to the Churches of God mission compound, her worries about doctors, medicines and how to pay for it all returned.

"Shall I go with you?"
Memshaib asked, "I have some business at the mission house."

Afroza's courage failed completely and the look in her eyes made Memshaib take her arm and direct her past the burly Bengali gatewoman to the reception counter.

After much waiting Afroza and Memshaib were finally sitting on a bench outside of the doctor's office. The unlikely pair of a poor Bengali woman and a foreigner together, brought more than the usual stares from curious onlookers.

"What's wrong with her," the women asked motioning with

sari tightly over her head and looked down in fear. Memshaib explained to the Bengali doctor Afroza's water knee and he asked to see it. Afroza silently refused and turned away from the doctor's gaze.

Feeling the fear Afroza had for a male doctor, Memshaib assured her of her presence and explained that the doctor had to see the knee to be able to treat it. Afroza's head bowed in shame at lifting her sari to this strange man. The pain of embarrassment was even worse

to pay the doctor. Afroza bit her lip thinking of all the taka that had been spent and for what? Three taka for rickshaw, ten for registration, eight to see the doctor and now twenty-three for a blood test. Allah only knew how much medicine she would need. It was more than two days wages. She remembered that her neighbours had told her that the mission doctors were expensive.

Memshaib opened her wallet

Memshaib thanked the doctor and with Afroza they again passed the curious women. "I have some work at the mission house Afroza so we'll see you tomorrow and decide what has to be done for you."

"Ashi Memshaib, Khoda Hafez."

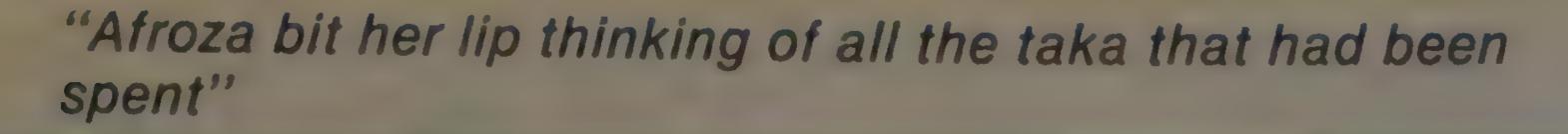
"Ashi Afroza."

Memshaib finished her business and caught a rickshaw home. She reflected on the day's conversation and outcome. Nothing was conclusive in Afroza's case, yet

had she done the right thing?
She remembered the nosey
women in the waiting room.
Didn't they all look better off
than Afroza? Certainly their
sari's would indicate this or was
it their best sari they wore to the
doctor's.

How could Afroza pay for medical visits as this? She would need her help of course. But what about when she left Bangladesh? Would women like Afroza know when to seek proper help? Probably not: She remembered the amulet, the kerosene and oil treatment and the mother's five taka medicine. Most likely a quack doctor's prescription. Memshaib sighed as she thought of all the thousands of other women depending on superstition and local remedies to heal them.

"I can't think of it," she sighed, "all I can do is help and pray for the women I do know."



home in the future. I can't see you work in this condition."

"Oh no Memshaib, I need my work. Please don't think about it any more." Afroza almost convincingly picked up her rag and attacked her work.

Memshaib left the room in exasperation and then five minutes later appeared again, "Afroza, put your pail away. I have to go to the mission and

their heads in Memshaib's direction.

"It's not her, it's me."

"What have you got then?" they persisted, a thousand possibilities coming to their minds.

After an hour, Afroza and Memshaib ducked under the white bedsheet that was hanging in the doorway for socalled privacy. Afroza drew her than the pain in her knee. The examination was quick but not conclusive.

"I'll need to see a blood test result before I recommend anything," the doctor advised. "She must have experienced some trauma to break the water sac behind her knee cap." Memshaib nodded in agreement, thinking of the 'crazy mad' husband.

It is shameful for a woman to speak in church

... continued from page 7.
paragraphs further in the same
epistle. We must continue to
seek his intentions.

I have tried to seek for solutions, and offer to share my findings without obligation. I claim no infallibility, I make no threats. I respect those who disagree with me, and I invite brotherly and sisterly continuance of the discussion

It is beyond doubt that in the chapters 11-14 of I Corinthians Paul is trying to create some order in the somewhat chaotic worship services of that congregation. He does so in writing with an appeal to his apostolic authority (1:1) "All things should be done decently and in good order." Something in Corinth's worship is not decent and in order. It cannot be

the praying and the prophesying of the women, for that would conflict with I Connthians 115 What then is so indecent and disorderly in this particular worksp?

There is obviously one element of the worship from which the apostle excludes women. Verse 35 of chapter fourteen gives us some lant as to what part of the liturgy that is: "let them ask their husbands at home."The preceding verses show that there was a sort of general discussion and weighing of prophesies during the worship service. This part of the liturgy asks for silence of the women, for to partake in it would be shameful. The woman are to ask their husbands at home.

It is shameful for (married)

women to partake freely in the sediscussions, which were the most informal part of the liturgy. Why such participation is, or rather was, so shameful is not so clear to us anymore, but I am sure that the Corinthians understood.

We see that it has to do with husband wife relationship. The nature of that relationship is not offended by the women's participation in the more official and formal parts of the liturgy, praying and prophesying, but participation in the more informal dialogue parts of the liturgy is shameful and indecent and ought to be replaced by eventual discussions at home.

From a distance and via his writing, the apostle Paul tries to regulate the Connthian liturgy which contained indecent and

disorderly elements. He limits
the speaking of the prophets,
the people who speak in
tongues, and that of the women
members who rather than
partake in the liturgical
discussion should ask their own
husband at home.

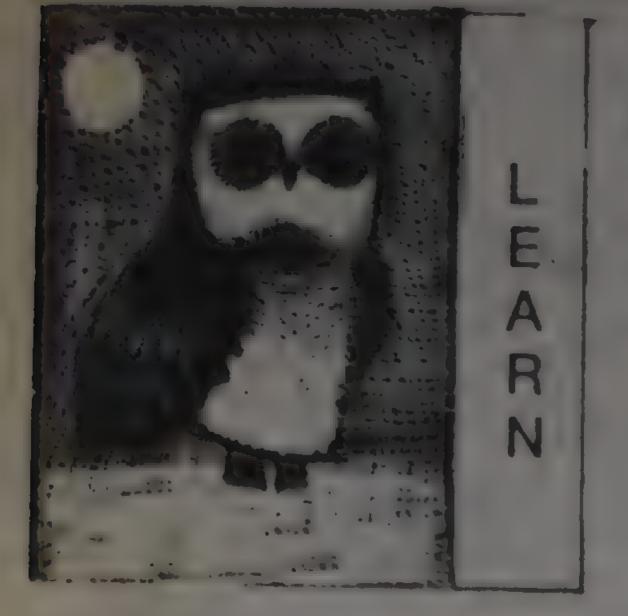
As I said, this is only an attempt to harmonize what cannot be contradictory. I will cheerfully change my position if and when a better solution is offered. In the meantime I do notatall experience any alienation from those brothers and sisters who at the present time are of the opinion that women cannot fulfill any office in the church of our Lord Jesus Christ, and I pray that these who are thus minded will equally accept me as a fellow believer in the Lord

If the contention between us cannot be settled at this time, so be it. Then we must continue the process of brotherly and sisterly consultation to the end that finally one party convinces the other.

What we must not do is take worldly potshots at each other from behind entrenched positions. That indeed would be sharneful in the church!

experience of the encourage ment of Christ, and if love means anything at all to you, if you have fasted the fellowship of his Spirit, and all the resulting kindness and profound sympathy do make my best hopes for you come true: live in harmony and in love.

Can Fair spirit rapited as Christ in Returned Chairs and Timesto.



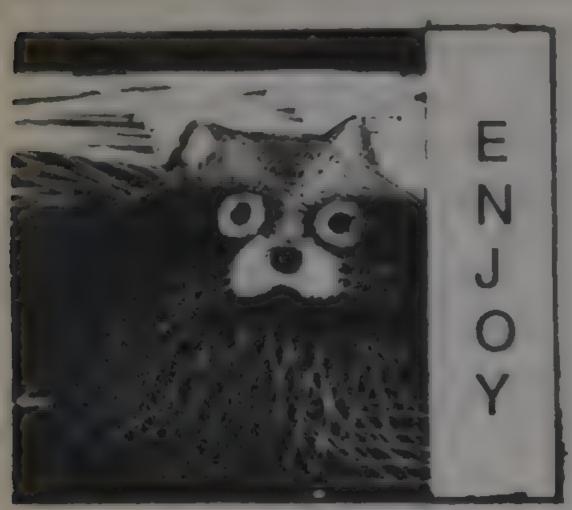
Questions.

How many toes do parrots have? Why do you have a belly button? What is the brightest planet in the sky? What were some of the earliest false teeth made of? QUESTIONS, QUESTIONS, QUESTIONS!

Do you ask very many questions? Did you know that only smart people ask questions? That's how they came to know as much as they do. Asking questions is one of the best ways to learn. Think of your younger brothers or sisters and you'll know what I mean. They're always asking why, why, why. That's only natural, they have a lot of information to learn yet. The more they ask, the more they'll know. It's the same with you and me!

Questions are easy to pick out from other sentences. Look for two main clues and you'll spot them easily. I'm sure you can tell me the first one without too much thought. If you said '?', you're quite right. That rounded, stooped over figure at the end of every question is bent way over looking for answers. Whenever you see it, you know there's a question to be answered. The other clue to questions is that they usually begin with certain words. Some of these words are who, where, what, when, which, why, how and do. When you see them, you'll know that someone is out for information.

Have you ever been afraid to ask a question like Scott in today's ENJOY section? I hope not. Maybe you thought your question would sound stupid to others. There isn't a single question, if it's important to you, that's not worth asking. Don't forget that questions are one of the best ways to learn. By asking them, lots and lots of them, you'll show others how smart you really are.



Go ahead, ask

K.A. Vandersluis

Scott was nine years old. He was in his third grade at school, and doing very well in his subjects too. He was like most other people his age; curious about all things around him, and learning new things everyday.

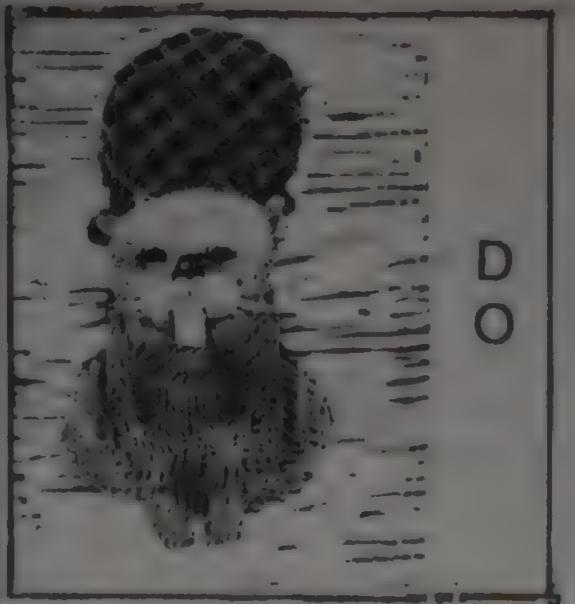
It was after school, and the streets were filled with children on their way home. Scott and two other friends, Cindy and Bobby, were riding their bikes, one behind the other, down the side of the street. They had a favourite spot where they stopped every day, on their way home from school. It was where the road curved to avoid a small stream beside it.

Scott, Cindy and Bobby would stop beside the stream, then hide their bikes in the long grass and slither down towards the edge of the water. This is



how they would spend hours after school, and many of their Saturdays. Here, they could look down into the dark reflections of the water, and the ripples made their faces wiggle. Sometimes, in the reflection, a crayfish would sneak through Cindy's hair, or a catfish wiggled around Bobby's ear. During the summer months they brought glass jars and filled them with baby catfish, crayfish, frogs, tadpoles, snails, and practically anything they could catch.

Every so often, all three would lay back in the "nests" of dried grass they had made. Laying on their backs, they



Across

2. What athletic sporting event was first held in ancient Greece?

5. Who was Moses' brother?

7. What is another name for a prairie dog?

10. What are sheep famous for?

11. What do bees drink?

15. Who was the oldest man according to the Bible?

16. What is a Tufted Titmouse?

17. What is Canada's largest province?

19. What is the hardest rock?

Down

1. Where do cliff swallows live?

3. What makes leaves green?

4. Who was Martha's sister?

6. Where is Canada's tallest tower?

8. What is the freezing point of water?

9. What sea divided for the

Israelites? 10. Where do beavers build

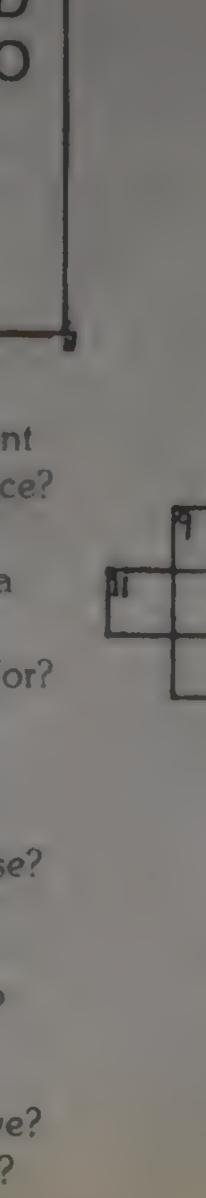
their homes?

12. Who was Cain's twin? 13. What are baby wolves

called?

14. When do owls sleep?

18. What is the top part of the tree called?



Answers:

17 Quebec 15. Methuselah

TO Wool

f. Aaron

bromsic ?!

6. Loronto 2. Olympics

3 Chlorophyll

14. Daytime

10. Water 8 2010 WASH 4 I CPR Down

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sand El

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could see the different shapes of the clouds. They played a game where one person described what the cloud looked lilke, and, as it gradually changed shape, the next person said what they thought it looked like. And the clouds always changed. From dog's heads, to fish, to locomotives, to ice cream cones.

As they were staring into the sky, Scott said, "today my teacher asked me where clouds came from."

"What did you say?" asked Cindy.

Scott frowned and answered, "I said that they came from smoke. All the smoke from fires and chimneys gathers together, and you get clouds."

"That's not right," laughed Bobby. "That's what my teacher said

asked Cindy.

too," Scott replied. "Where do they come from?"

Bobby answered, "you can't see it happening, but when water dries up, it goes up in the air, invisible, and when enough of it dries up, it starts to look like clouds."

"That's what my teacher

Hey kids,

knew that."

I decided to count questions last night. Without telling anyone, I counted all the questions I heard at the dinner table during a ten minute time period. Not including myself, the three other people at the table asked 18 questions. You can try this too, either at home or as you're talking with a friend.

said," added Scott, "And when

"Wow!" said Cindy, as she

"Me neither," said Scott, "I

eyed the sky above, "I never

always figured it was smoke."

smiling, and said, "Why didn't

Continued on page 17 ...

Bobby looked at them,

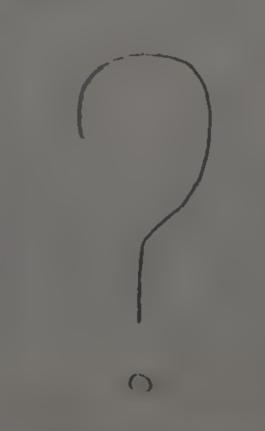
the clouds get too full of water.

they drop it, and it rains!"

Don't let on that you are counting, or the people may ask no questions or ask as many as they can think of.

See the man below? He's really a question mark all dressed up. See if you can draw something funny out of the other question mark.









ACTON: Babysitter/Mother's helper — age 16, qualified lifeguard and Red Cross First Ald, experienced with children; telephone: 519-853-0758, Denise Looyenga, 30 Mowbray Place, Acton, ON L7J 2J8

BRANTFORD: Sixteen-year-old student, finished grade 11, looking for a summer job. Has drivers licence and life experience on swine farm. Willing to start new area. Contact Michael Bootsma at (519) 752-6316 or R.R.#1, Brantford, ON N3T5L4 Canada.

BRUSSELS: 16-year old girl looking for summer employment. Have experience in babysitting, picking strawberries, mother's helper, and painter also a good typist. Willing to work and learn. Please contact me at 519-887-6054, ask for Veronica Bakelaar. R.R.#5, Brussels, ON NOG 1H0

BURLINGTON: Marita Blaak, 21, 3rd year music education student at Western, needs summer employment, preferably Burlington or Hamilton. Experienced in office work, types 40 wpm, enjoys working with children. Available April 30. Write or call: 2184 New St., Burlington; tel: (416) 637-7479.

Vander Klippe and I am seeking summer employment from May 1 to August 31, 1984. I am a first year Redeemer College student. I have experience in: receptionist/secretarial, milking, and babysitting and would appreciate a job in any of these or any other field. Resume and references available. Contact me at: 657-1 Francis Rd., Burlington, ON L7T 3X6; 1-416-634-8246 and after April 19: R.R.#5, Lucknow, ON NOG 2H0; 1-519-357-16/8

BURLINGTON: 16-year-old boy looking for summer job on a farm of any kind. Has drivers' licence. Please contact Gilbert Verwey at 416-632-3636 after 5:00 p.m.

CLINTON: Ambitious young man, 22 years old, is looking for a full-time summer job, from May to Sept. I am majoring in the field of Child Care, but will accept any type of job available. Phone Richard te Brinke, (519) 482-3567.

CAISTOR CENTRE: I am an 18-year-old girl presently attending christian high. I am seeking any type of employment in any part of S.W. Ontario for the months of July and August. I have experience in child care and house cleaning. If you can help me, contact me, Annette Klazinga, at (416) 957-7700 or R.R.W2, Caistor Centre, ON LOR 1E0

CAMBRIDGE: An 18-year-old student in grade 12, looking for a summer job. Have worked for several summers on a dairy farm. I am willing to consider a job offering in any field. Contact Pete Timmerman at: 81 Woodland Dr., Cambridge, ON N1R 2X7; phone. 621-4502.

Job Market

CAMBRIDGE: 16-year-old female is seeking a job in Southern Ontario as a mother's helper or babysitter. Experienced in doing housework and babysitting children. For more information contact: Mary Versteeg. Write: R.R.#21, Cambridge, ON N3C 2V3 or call: (519) 658-2692.

CORBYVILLE: First year Kemptville student looking for summer employment on a farm, preferably dairy. Room and board required. Call (613) 477-2978, Marg desnoo.

DRAYTON: I am a 16-year-old high school student who would like a summer job. For information call Brian at 638-2934.

DRAYTON: 17-year-old Christian High School student is looking for a summer job. Experienced working in the house, garden, and some farm work. Willing to try almost anything. Write or call: Nancy Rumph, Box 4, Drayton, ON NOG 1P0; 519-638-2053.

Borger and I will be 17 this summer. Presently I am a grade 11 student at a Christian High School. I have been babysitting a lot and I enjoy working with children but I am sure that I would also like to work in a store, care for elderly people or work with handicap persons. For more information and references contact me at: Box 141, Drayton, ON NOG 1P0; 1-519-638-2066.

DRAYTON: A christian high school, grade 10 student, 16 years would like summer employment anywhere Southwestern Ontario. I have experience childcare (references available), but I am interested in any type of work. Please contact Jane Den Otter at (519) 638-2582, or write me at R.R.#2, Alma, ON NOB 1A0. I am available from July 1, 1984 to September 1, 1984.

prespent I am a 19-year-old young man who will be completing Grade 13 in June. I plan to attend university in the fall to study journalism. I am interested in a business oriented job such as a store clerk. I have had experience and I have completed senior business courses in school. I am eager and very willing to work. More information and resumes can be obtained by contacting: Fred C. DeVries, R.R.#7, Thamesville, ON NOP 2KO; phone: (519) 692-5004 (after 4:30 p.m.)

VanHeil. I am 17-years old and will be through Smithville Chr. High School in June. I am looking for a full-time or part-time job. I have experience in greenhouses, housework and also some in dairy farming. I enjoy working with children also. Please phone or write: Joyce VanHeil, phone: 416-774-3241 or write R.R.#2, Dunn-ville, ON N1A 2W2

GRIMSBY: A Dutch student studying for English teacher in Holland, 22 years old, is looking for work in Canada from July 1st to mid August, preferably in the Niagara region. Please contact Mr. J. Verbruggen at 945-3517.

highschool student seeks summer employment in the Edmonton area, end of May to mid August. Experienced in babysitting, volunteer camp counselling, various odd jobs, and care of horses. Have a drivers license. Contact Chris Horsman, 11820B - 41st, Edmonton, AB T5W 2L8; phone: 477-2954

Job Market

FERGUS: My name is Annette Wierstra and I will be 16 this summer. I am looking for summer employment at any job possible. I have experience at babysitting, housecleaning and stable-hand duties. For more information call me at 843-2531, Fergus, any time after four p.m.

FOREST: My name is Evelyn. I am 18-years-old and will be through Lambton Chr. High school in June. Then I am looking for a part or full-time job. I was born on a farm, so any work related to farm work is welcome. Also like to work with small children, or as mother's helper, Preferable in South-West Ontario. Please phone or write: Evelyn Klazinga, R.R.1, Forest, ON NON 1J0; phone: 786-4694.

GUELPH: I am a 16-year-old christian high school student looking for summer employment. I have experience in babysitting and housework and am willing to work in a store or most anything else. Please call Valerie Tacoma at 824-5295 (519) after 4:30 p.m. or write: V. Tacoma, 2 Worton Ave., #26, Guelph, ON N1H 7C5. References available.

HAMILTON: My name is Valerie Keesmaat. I will be finishing high school in June. I am looking for a summer job. I have experience in light bookkeeping, office procedures, assembly line work and babysitting. Have drivers' license and am willing to take any job in or close to Hamilton. Please call me at (415) 383-8289.

IONA STATION: 19-year-old farmgirl looking for a summer job on any type of farm. Has experience in farrow to finish operation and white veal. Available from June 20 till the end of August. Please phone Monica Noorloos at 519-762-5933. R.R.#3, lona Station, NOL 1P0

Cannington, ON LOE 1E0; phone: 705-437-1023.

LISTOWEL: 18-year-old high school student looking for a summer job. Has had experience in farming as well as a part-time job floral delivering this past winter. Willing to try anything. References may be obtained. Please contact Jeannette Koetsier, R.R.#3, Listowe, ON N4W 3G8; (519) 638-2075.

LONDESBORO: I am 18 years of age looking for full-time employment. I am willing to do almost any type of work. Call Arlene Vanderlei at 519-523-4576 or write to Box 133, Londesboro, ON NOM 2HO.

MAITLAND: My name is Randy Hunink. I'll be 16 this July and would like to find a job by then. I have experience in lawncare and cleaning and have had 1½ semesters of auto mechanics in which I'm particularly interested. Contact me at (613) 348-3774 or write P.O. Box 241, Maitland, ON KOE IPO

MISSISSAUGA: My name is Margaret Vander Mey and I am 19 years old. I live at 1600 Liveoak Dr. in Mississauga. On LSE 2X/; phone: 416 274 9448. I am presently finishing my first year in General Business at Humber College. I've had 4½ years experience as a salesperson. I would prefer a job that is office or business related, but I am willing to take any job. Will be available by May 14.

MOOREFIELD: 16 year-old girl looking for a summer job. Willing to do almost anything. Write or call: Joyce VandenHazel, R.R #2, Moorefield, ON NOG 2KO, (519) 638-2936

Job Market

MISSISSAUGA: 19-year-old Calvin College student is looking for summer employment on a dairy farm in South-west Ontario. Starting June 1. Please contact Marian Ijzerman, 2134 Haygate Cresc., Mississauga, ON L5K 1L5; phone: 416-822-8139.

MOOREFIELD: I am a 17-year-old college bound student looking for summer employment from July to September. I am experienced in farm work (dairy and swine) but I'm willing to take on any challenges. I love the outdoors and I am very eager, responsible and hardworking. Please contact: Rose Vanden Hazel, R.R.#2, Moorefield, On NOG 2KO; phone: 519-638-2611.

PALMERSTON: I am a 17-year-old student looking for a summer job. I have experience in babysitting, house cleaning, chicken catching, and have worked and lived on a dairy farm all my life. I would enjoy the opportunity to increase my knowledge through my work. References available. Write Linda Benning, R.R1, Palmerston, ON NOG 2PO or call: (519) 638-2512.

PETERBOROUGH: Third-year Calvin College student, 20 years old, seeks summer employment. Available 21 May - 31 August. I prefer the Peterborough-Belleville area. Have experience as a secretary/receptionist (4 years), bank teller (11/2 years), and cashier (1 summer). Am willing to work (greenhouse/garden outdoors centre). Contact Monique Verhoef at 307 Eldersveld, Calvin College, Grand Rapids, Michigan, 49506. Phone: 1-616-957-6759. After 16 May at R.R.#4, Campbellford, ON KOL 1L0; phone: 1-705-653-2969.

REXDALE: My name is Lynn Kuntz. I am 16 years old and presently in grade 10. I am looking for a part or full-time summer job. The kind of job I would like is babysitting or working at a day-care centre. I live in Toronto and would like if possible the job to be in or around the city. My address is 7 Deanlea Crt., Rexdaie, ON M9V 2R5; phone: 416-741-3092 after 4:00 p.m.

ROXBORO: Que: Are you looking for a young, strong and eager person to help you with your work? Look no further! I'm eighteen and experienced in farmwork. Steve Mons, 66 - 8th Ave., Roxboro, Mtl. Que., H8Y 2W5; phone: 514-684-

ST. ANN'S: My name is Lorna Creighton and I graduate from Smithville District Chr. High school this year. I am looking for employment from June 30 through August 31. I would like to work where I will gain experience in office procedures. But I have experience in milking and mother's help. Please contact me at R.R.#1, St. Ann's, LOR 1Y0 or 957-7221 after 4:30 p.m.

ST. CATHARINES: Hil my name is Rob Kok, turning 15 years in July. I am interested in a job on a dairy farm for the summer months. I have worked on a dairy farm and really enjoyed it. Please phone: 688 4164.

ST. CATHARINES: Grade: 13 student seeking summer employment to finance education at Calvin College. Experienced at working in grocery store. restaurant. teaching plano lessons and field work. Has lifeguarding credentials, driver's license and typing ability. Interested in any type of work. Responsible and diligent. Call: Marguerite Witvoet at (416) 937-1239 or write: 455 Bunting Road, St. Catharines, ON L2M 3Z3

ST. CATHARINES: My name is Dennis Van Egmond turning 16 years in September 1 am interest ed in working on a farm. Please call (416) 935 9014

Job Market

ST. CATHARINES: My name is Ted Lesage and I will turn 16 this year. I would like to work on a dairy farm for the summer months, so I'll be able to pay for my chr. high school education. Please contact me at (416) 935-7242 or at my home address: 74 Lakehurst Dr., St. Catharines, ON L2N 4C4.

SEAFORTH: Hi! I am a 17-year-old girl currently attending Grade 12. I would really like a summer job. I especially like garden work, greenhouse work and selling produce. I have experience in these and other fields of work. If you can help me, please contact Jane VandeBan, R.R.#1, Seaforth, ON NOK 1W0 or call Jane at (519) 527-0705

SMITHVILLE: My name is Laura Elzinga, 17 years old, in my last year of Christian high and hoping to attend Redeemer in the Fall. I am looking for summer employment and have experience in farm work, greenhouse, office, cashlering and child care, and have enjoyed working in any of these areas. Please contact me at 957-2060 or 12 Brooks Circle, Box 461, Smithville ON LOR 2A0

SMITHVILLE: I am 17 years old and looking for a summer job. I am a Chr. High student with life-time experience on dairy operation. Able to operate most farm machinery. Will consider relief milking on small operation. Has drivers license. For references call Edward at 416-957-3897. I am available from June 22 - August 31, Southern Ontario preferred. Please call John DeVries at 416-957-3897.

THAMESFORD: 16-year-old young man looking for summer employment. Willing to work at anything. Has experience in poultry, haying, and other farm duties and selling fruit and vegetables at market. For more information please contact Roger Amsinga at 285-5217, R.R.4, Thamesford, NOM 2M0

TORONTO: Young man, 19, looking for summer job (July and Aug.) on a dairy farm or beef range preferably western Canada or US. Has dairy farm experience. Please call Ed Griffioen collect at 416-221-5949; 95 Caines Ave., Toronto, ON M2R2L2.

Pennings and I am seeking a summer job either babysitting or caring for mentally impaired. I am willing to relocate to work full-time In your home. I have worked in both areas. I am a 16-year-old grade 10 graduate. References available. Write to: A. Pennings, R.R.#3, Carrying Place, ON KOK 1L0 or call: 1-613-392-5981.

WELLANDPORT: A Christian high school grade 11 student, 16½ years of age. Would like a full-time babysitting and light housekeeping job for this summer in the Niagara Peninsula. Is great with children and responsible. Is willing to live in if necessary, Lives at R.R.#3, Wellandport. Phone Patricia VanderHelde, 386-6708.

WINONA: Two responsible 15 year old girls looking for summer employment. Will try anything Experienced in babysitting and fruit picking Call (416) 643 4005

WOODSTOCK: 17 year-old girl would like a summer job, preferably in Southwestern Ontario I have experience in caring for young children and various other jobs. I am open to any new challenges and experiences you can offer. I am willing to live-in and have a valid drivers licence. Reference available upon request. Please write to Wilma Luth, R.R. #1, Burgessylle. ON NOJ 100; or phone (519) 424 9318

request.

Classifieds

Classified Rates

\$22.00 Brilis \$25.00 Marriages & Engagements \$29 (0) Anniversaries. \$28 00 Obstranes \$21 00 Notes of thanks

All other one column class fied advertisements \$5 (X) per column inch with a minimum of \$7,50. For letter under box number, \$7.50 extra.

Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements. Tearsheets will be mailed only upon

Calvinist Contact 99 Niegara St., St. Catharines On L2R 4L3, (416) 682-8311

Thanks

DE GROOT: We would like to thank children, grandchildren, relatives and friends for all the flowers, cards and visits, making our 50th Wedding Anniversary an unforgettable day. Our greatest thanks goes to our heavenly Father who cared for us and our family the past 50 years. The Lord has richly blessed us. To him be the praise. Mr. and Mrs. Jerry de Groot, Cottam, Ont.

HOFLAND: We would like to thank children, grandchildren, relatives and friends for all the flowers, cards and visits, making our 50th Wedding Anniversary an overwhelming and unforgettable day. Our greatest thanks goes to our heavenly Father who cared for us and our family the past 50 years and who we trust will do so in the future.

Mr. and Mrs. Ben & Elizabeth Hofland, R.R. 7, Simcoe, Ont.

SPEELMAN: We wish to thank our family and friends for their prayers, cards and christian love in the recent passing away of our dear husband, father and grandfather, Pieter Speelman.

Mrs. P. Speelman and family, 10 Golfdown Dr., Rexdale, ON M9W 2145

Births

CUPIDO: With joyful hearts, we, Peter and Joanne thank God for entrusting to our care, our first child, a daughter, NADINE JANELLE. Born May 6, 1984, weighing 7 lb. 7 oz. Proud grandparents are: Mr. and Mrs. Jess Vanderveen of Abbotsford, BC and Mr. and Mrs. Andrew Cupido of Edmonton, Alta.

Blessed be the Lord, for he has wondrously shown his steadfast love to us" (Psalm 31:21a).

Home address: 10401-162 St., Edmonton, ABT5P3M4

Births

DYKXHOORN: With joy and excitement in our hearts, we, Harry and Marilyn, announce the birth of our first born, a son, whom we named RYAN ANTHONY. This addition arrived on March 30, 1984, weighing 6 lbs. 14 oz. We thank God for entrusting him to our care. Sharing in our joy are Ryan's grandparents, Mr. and Mrs. George Ypma of Norwich, Ont., and Mr. and Mrs. Tony Dykxhoorn of Brownsville, Ont.

Address: R.R.#1, Brownsville, ON NOLICO

KORVER: With much Joy and thankfulness, we, Walt and Marg, thank our Lord for the precious gift of a daughter, SONYA ELIZABETH, born on April 22, 1984 at Belleville General Hospital, weighing 5 lbs. 101/4 oz. Sonya is a sister for Dennis, the 4th grandchild for Mr. and Mrs. W. Korver of Consecon. Ont, and the 6th grandchild for Mr. and Mrs. W. Tjoelker of Sarnia, Ont. Home address: R.R.#1, Carrying Place, ON KOK 1L0

Marriages

VAN HARTEN-TURNER With joy and thankfulness to God, Mr. and Mrs. Henk Van Hanten are pleased to announce the forthcoming marriage of their daughter, HERMA SWANNY TO ROBERT WILLIAM, son of Mrs. Mary Turner and the late Mr. R.K. Turner of London. The ceremony will take place on June 15, 1984, D.V., at 6:30 p.m. in the Orangeville Chr. Ref. Church, Rev. J.W. Jongsma of Brantford officiating.

Future address: 64 Guildwood Walk, London, ON N6H 3X2

VAN KOOTEN-RIDDER: With joy and thankfulness to God, Mrs. Tina Van Kooten and Mr. and Mrs. Evert Ridder are pleased to announce the marriage of their children, NANCY to RALPH. The ceremony will take place, the Lord willing, on June 2, 1984 at 11:00 a.m. in the First Chr. Ref. Church, Hamilton, Ont., with Rev. E. De Haan officiating.

Future address: R.R.#2, Bayfield,

Marriages

AUKEMA-VRIESEMA: With Joy and thankfulness to God, Mr. and Mrs. Jeen Aukema of R.R.7, Chatham, and Mr. and Mrs. Frank Vriesema of Dresden, announce the marriage of their children, RITA JOYCE MARLENE and ROBERT LEONARD. The wedding ceremony will take place, D.V., on June 9, 1984 at 3 o'clock in the Grace Chr. Ref. Church, Tweedsmuir Ave., West., Chatham, Ont.

We wish them God's blessing. Future address: 182 Syndenham St., P.O. Box 484, Dresden, ON NOP 1MO

FERWERDA-SCHINKEL: Desiring God's will for their lives and believing that includes each other, GEORGINA JOYCE and RALPH GERALD, together with their parents, Mr. and Mrs. Bert Ferwerda and Mr. and Mrs. Ben Schinkel will celebrate their union in the Lord Jesus Christ on Saturday, June 9, 1984, at 11:00 in the morning at the Bethel Chr. Ref. Church of London with Rev. Phillip Stel officiating.

Future address: 55 Highway Ave., London, ON N6C 2K4

SPEELMAN-SJAARDA: With joy and thankfulness to God, Mrs. Pieter Speelman is pleased to announce the marriage of her daughter, ELISABETH CHRISTINE to CHARLES EDWARD, son of Mr. and Mrs. Kenneth C. Sjaarda. The wedding will take place, D.V., at 3 o'clock on Saturday, June 16, 1984 in the Second Chr. Ref. Church, 265 Albion Rd., Rexdale, Ont.

Future address: 74 Rabbit Lane, #1, Islington, ON M9B 5S9

Anniversaries

50 years is a long time.

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in Calvinist Contact now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

1959 May 29 1984 With much praise and thanksgiving to God, we wish to announce the celebration of the 25th Wedding Anniversary of our parents,

JACK and SOPHIE BOTMA

on the 29th of May, 1984.

"And if you be unwilling to serve the Lord, choose ye this day whom you will serve ...; but as for me and my house, we will serve the Lord" (Josh. 24:15).

Congratulations "mem en heit"! With love from us all:

Roy

Shirley and John Moraal (boyfriend)

Alex Durk John

Home address: R.R.#1, Wyoming, On NOM 1TO

Lucknow Brampton 1984 June 12 "Great is the Lord, and greatly to be praised; and his greatness is unsearchable" (Psalm 145:3). With thanks to God, the children

HENDRIK and LINDA BRINK (nee Van Ulden)

announce the proudly Wedding Anniversary of their parents on June 12, 1984, D.V. Happy Anniversary Mom and Dad. With love from:

Janet Peter, girlfriend Linda Martin, girlfriend Betty Wilma Irene

Henry Open House at home on Saturday, June 16 from 1:30 - 4:30 p.m. R.R.#6, Goderich, ON N7A 3Y3

Anniversgries

Hazerswoude Stoney Creek May 11 With joy and thankfulness to God, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents,

NICHOLAAS and WILHELMINA DEGELDER (nee Van Elswijk)

on May 11, 1984. Congratulations with love from your children and grandchildren: Jack & Martha De Gelder; Emily, Douglas, Andrew - Stoney Creek Ont.

Suzanne De Gelder - Brooks,

Maria & Peter VanderBaan; Nancy, Jack, Linda, Nicholas - Thamesville, Ont.

Ena & Klaas Tigchelaar; Stephen, Samantha - Brooks, Alta. Philip De Gelder - Burlington,

Ont. Peter & Dagmar De Gelder -Water Valley, Alta.

Wainfleet Den Haag 1984 1949 Friday, June 15

> SAMUEL WILLEM and GEERTRUIDAJOHANNA HEEMSKERK (nee Krygsman)

With Joy and thanksgiving to our Lord, we are pleased to announce our parents' 35th Wedding Anniversary.

Love from your children and grandchildren:

Casper & Linda Heemskerk; Dirk, Ivan, Emma - Grand Rapids, Mich.

Ria & Jo Giglia; Anne, Elisha, Ben - Hamilton, Ont.

Andy & Lori Heemskerk - Wainfleet, Ont.

Ena & Mark Brondyke; kleine Truusie - Munica, Mich. Home address: R.R.#3, Wainfleet, ON LOS 1VO

Congratulations and best wishes

Strathroy Edmonton 1959 June 10 We give thanks for the faithfulness of our covenantal God to Mom and Dad as we announce the 25th Wedding Anniversary of,

ALBERT and MARTHATAMMING (nee Linker)

"For from him and through him and to him are all things, to God be the glory forever" (Romans 11:36). From your children:

Bonnie Tamming — Strathroy, Ont. John & Eleanor Tamming — Grand Rapids, Mich.

Gary Tamming & Rose (fiancee) -Grand Rapids, Mich.

Joanne Tamming - Edmonton,

David Tamming — Edmonton, Alta. Home address: 3606 105 Ave., Edmonton, Alta.

Vancouver, BC 1959 1984 June 26 Together with our children, Harvey, James, Bruce, Helen and Gordon,

GERALD and JOANNE VOOGD (nee Buter)

are thankful that God has given us twenty-five years of marriage. The Lord has blessed us richly, in each other, and in our children. You are invited to share this joy with us at an Open House, D.V., on Tuesday, June 26, from 7-9 p.m. in the "Beehive" of the Chr. Ref. Church of New Westminster, BC, 8255 - 13th Ave., Burnaby. Home address: 735-4th St., New Westminster, BC V3L2W4

Anniversgries

Abbotsford, BC Brandon, Man. June 19 Proverba 3.6.

We are thankful to the Lord that we may celebrate with our parents.

JOHN and COBIE VREEMAN (nee Mulligen)

the occasion of their 25th Wedding Anniversary. May the Lord continue to bless them in the years to come.

With congratulations and love from your children:

Carl & Petra (engaged) Ray & Tracey

Veronica

Home address: 34278 Larch St., Abbotsford, BC V2S 2P8

Obituaries

1984

ANTHONY DE WINTER

Suddenly, at his home at R.R.#1, Kettleby, the Lord took our dear husband, father and grandfather to be with him forever, at the age of 72 years.

"... I am the resurrection, and the life: he that believeth in me, though he dies, yet shall he live; and whosoever liveth and believeth in me shall never die" (John 11:25,26). Beloved husband of Marjorie.

Dear father of: John & Doris: Adrian & Jean

Grandchildren: Sandra & John; Allan & Barbara (girlfriend), Rodney, Lisa, Lori, Cheryl, Shelly. Dear brother of: John, William, Betty, Willy and eight brothers and sisters in Holland.

We had no time to say good-bye, We will not ask or wonder why. For many long years Dad loved us

And led us on to the Saviour's call. We'll carry on with faith the key, Knowing Dad is home, O Lord, with Thee!

Funeral services were held on May 14, 1984 at the Springdale CRC. Rev. L. Schalkwyk officiating. Pleasant Mount Interment Cemetery, Bradford, Ont.

"Precious in the sight of the Lord is the death of his saints" (Psalm 116:15).

After a short illness the Lord took unto himself our beloved brotherin-law,

PIETER DIRK HOFMAN

at the age of 60 years, on May 7, 1984.

Beloved husband of Roely Hofman (nee Biel).

We pray that God be near to Roely and the children and grandchildren and comfort and sustain them with his love and care.

Tieny & Jacob Den Otter Karl & Grace Biel Rudy & Henry Biel

Alice & Hank Wimmenhove and families.

Home address: 63 William St., Ingersoil, ON N5C 1M4

Suddenly, on Friday, May 11, 1984, the Lord took unto himself, our dear son-in-law and brother-in-law,

JOHN M. KAMPS

Beloved husband of: Audrey Kamps (nee Van Delft). Dear father of: Wilma, William,

Annette, Richard, Audrey. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully

with thee" (Psalm 116:7). Mr. & Mrs. A. Van Breemen - St.

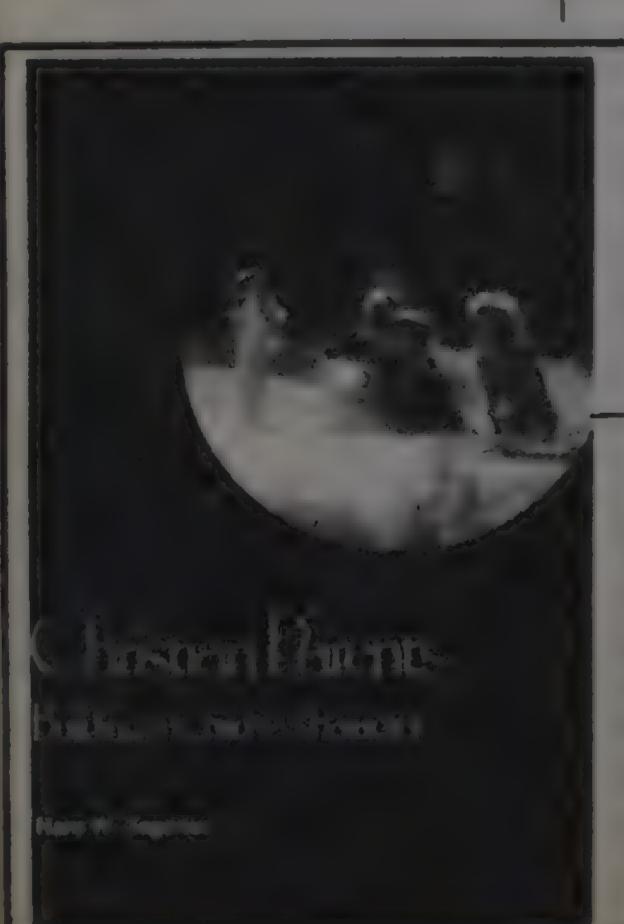
Catharines, Ont. Lydia & Peter Den Mik - Hamilton,

Ont. Richard T. Van Delft -- St. Catharines,

Ont. William & Mary Van Delft -

Hamilton, Ont. nephews. nieces and Home address: Box #130, Jordan Stn., ON LOR 1SO

C.C. Classifieds bringing the Christian community together.



Announce the birth of your son or daughter in C.C.'s Classifieds and receive a free copy of Christian Parents.

Know someone else who would like a copy? Send \$8.95 (plus 50¢ postage and handling) to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R4L3 and we'll rush them a

copy.

Classifieds

Obituaries

Our mother and grandmother,

Mrs. HARMKE DRENTH (nee Smallenbroek)

passed into glory on May 11, 1984. The funeral was held from the Aylmer CRC on May 14, 1984, Aylmer, Ontario.

May, 1984. Children:

Ann & Chris Drenth --- Aylmer, Ont. Jacob Drenth - Aylmer, Ont.

Doreen & John Drenth - Brookfield, Nova Scotia Janet McIntyre - Wallacetown,

Ont. and 10 grandchildren.

Predeceased by husband Hendrik and daughter Geertje.

The Lord has taken unto himself, on May 23, 1984, at the age of 69,

FREDERIKA (Rita) VELDBOOM

Loving wife of: Hendrik (Henry) of Brockville, Ont.

"Cast all your anxiety on him because he cares for you" (1 Peter

Dear mother of:

John & Beatrix Veldboom; Anita, Terry, Karen, Henry -- Brockville,

Tina & John DeVries; Mark, Rochelle, Timothy, Angela - Hamilton, Ont.

Rita & Len Bangma; Jantina, Paul, Kristina, Albert, Jason - Peterborough, Ont.

The funeral service was held Friday, May 25, in the Bethel Chr. Ref. Church, Brockville, Ont. Rev. P. Boodt officiated.

Home address: 74 Murray St., Brockville, ON K6V 2X1

On May 22, 1984, the Lord called unto himself our dear father, grandfather and great-grandfather,

GEORGEWALINGA

husband of the late Trudy Walinga, at the age of 84 years. Dearfather of:

Tiny & Joop De Jong - Holland Don & Liz Walinga - Bramalea Ity & Jo Spijksma - Holland

Edward & Lidy Walinga - Peterborough

14 grandchildren 5 great-grandchildren. Romans 8:37-39.

Funeral services were held on Friday, May 25, 1984 in Orangeville, Ont.

Help Wanted

Fun in the sun can begin with an advertisement in C.C.

Help Wanted

Student needed for market gardening operation in the Hamilton area. Must have a good back and sometimes be willing to work long hours. Call between 6 and 8 p.m. daily except Sundays. Tel. 416-659-7024.

Receivables/Credit/Collection Clerk

Required by a leading Floral Industry Wholesaler. The position involves maintaining accounting records & safeguarding the Company's investment in Accounts Receivables.

The successful applicant will be a self-starter and will require strong interpersonal skills in dealing with our 1500 customers and in reporting to the Financial Controller. Experience with computerized accounting systems and in credit collection is essential.

> Interested applicants should forward their resume, stating salary requirements to:

> > Creekside Gardens Limited Box #25, Fairlane Rd. Jordan Station, ON LOR 1SO

The All Ontario Diaconal Conference of the Christian Reformed Church, which celebrates its 25th annual conference this fall, requires a part-time

Executive Secretary

This regional Diaconal Conference, representing diaconates and diaconal Conferences from the Maritimes to Manitoba, encourages the expansion of the vision of the deacon as the servant of mercy, the carrier of hope, and the agent for change in Christ's Kingdom. Its executive secretary plays a vital role in this process:

- coordinates the annual conference meetings, handles correspondence with diaconates and related agencies, organizes meetings of the board and committees:

- facilitates and supports the distribution of knowledge and understanding of the diaconal vision to deacons;

- educates by sharing ideas and insights;

- researches diaconal issues and prepares background positions for its board and committees

Qualifications:

A deacon at heart, with

✓ the ability to inspire and lead deacons to expand their vision and work both in and outside the church;

excellent communication skills;

✓ organizational talent to coordinate;

the ability to do research,

reself-motivation and able to work with little supervision;

diaconal experience an asset

Position is open as of September 1, 1984. For more information or to apply, write by June 1, 1984 to

> Mr. John Pasma, Secretary All Ontario Diaconal Conference P.O. Box 235, Grimsby, Ontario L3M 4G3

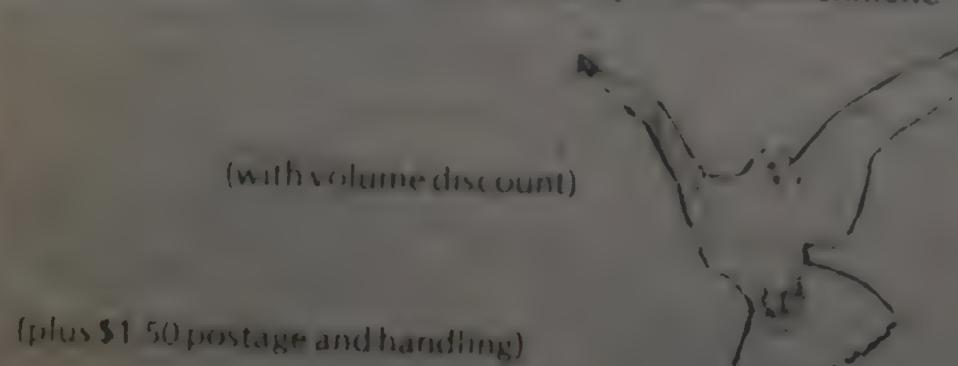
By Grace Through Faith

by Remkes Kooistra

A traditional explanation of Reformed doctrine.

NOW IN ITS SEVENTH PRINTING!!

A tested guide for newcomers to the faith; ideal for advanced church school classes, study groups, and personal enrichment.



Guardian Publishing 99 Niagara St., St. Catharines, ON L2R 4L3

Business

Evangelistic materials in Arabic. Also, a handbook in English, The Bible & Islam (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

Ministers

The Grace Christian Reformed Church in Cobourg, Ontario welcomes ministers vacationing in our area to our pulpit during July and August Please phone Henry Rhebergen at 416-372-4149.

The Bethel Chr. Ref. Church of Listowel, Ont. is in need of pulpit supply for the Sundays of July 8th and July 15th also for Aug. 5th and Aug. 12th. Any minister vacation. ing in or travelling through our area, and willing to serve ou. congregation on any of these Sundays please send reply to: Mr. M De Ruiter, 290 Havelock Ave. S. Listowel, ON N4W 2A6

Help Wanted

Small building construction firm needs well qualified, young, energetic, working carpenter foreman. (Present foreman will retire in near future). Our firm employs 5 to 7 men year round in commercial residential construction and all kinds of custom work. The location is Renfrew. Renfrew is situated in the beautiful Ottawa Valley. It is one hour's drive from Ottawa, has a population of 10,000, a growing CRC and plans to open a christian school. Apply M. Woertink Ltd., 614 Fortington St., Renfrew, ON K7V 1E4; (613) 432-5037.

Teachers

LONDON: The London Parental Chr. School requires a part-time (1 day a week) music teacher for the upcoming school year. Please contact Mr. H. Goodhoofd, principal, 202 Clarke Rd., London, ON N5W 5E4; phone: (519) 455-0360 (school) or 434-7284 (home)

VERNON: Vernon Christian School invites applications for 2 teaching positions, one for grade 1 and 2, and the other for grades 3 and 4, for the 1984-85 school year. Please send applications, resumes and inquiries to Mr. K. Stromberg, principal, Vernon Christian School, Pleasant Valley Road, Site 19A, Comp. 4, R.R.#3, Vernon, BC V1T6L6; phone: (604) 545-7345.

Help Wanted

I will require an experienced floral designer beginning in August in my flower and gift shop in Erin, Ontario. For more information please call The Village Green (519) 833-9991 or send a resume. Closed Sundays and Mondays. c/o Margriet Kruisselbrink, The Village Green, P.O. Box 656, 120 Main St., Erin, ON NOB 1TO

To start August 27, 1984. Professional couple in Ancaster requires an experienced homemaker, Monday to Friday, 7:45 a.m. to 6:00 p.m. with hours off during the day. Duties include: managing the home and 2 school age children, light housekeeping and Car and references cooking. required, non-smoker, salary negotiable. Call 648-2723 after 6:00 p.m.

Teachers

MEDICINE HAT: Medicine Hat Christian School, an interdenominational school, offering grades K through 9, is inviting applications for the position of a part-time Social Studies and Science teacher. Please send applications and resumes to: Mr. William Slofstra, principal, 318-8th St., N.E., Medicine Hat, AB T1A 5R6; phone: (403) 526-3246 (school) or (403) 526-7192 (home).

Fraser Valley Christian High School serving several communities in the eastern and southern part of the Greater Vancouver Regional District, providing Christian education for 340 students in grades 8-12 will need a

principal

also: 1 possible English position and 1 possible Science position

beginning August 1, 1984.

Send application, resume, transcripts, and teacher certificate to: Search Committee, 15353-92nd Avenue, Surrey, BC V3R 1C3 For further information contact: F. Herfst, Principal 604-581-1033

Cottages

Langs Marina and Campgrounds Rice Lake

Reasonable cottages and campgrounds, excellent fishing, boats motors, sandy beach, recreation hall. Seasonal campsites available for 1984.

Write or phone for brochure:

Langs Resort and Campgrounds, R.R.#3, Roseneath, ON KOK 2XO

Phone: (416) 352-2308 Cedarholm Cottages and

Camping Cottages on beautiful Kennebec Lake. Treed campsites. Sand beach, boats, motors, fishing. R.R.1, Arden, ON KOH 1BO

1-613-335-2058

Looking to buy or sell? See the Real Estate section in C.C.'s classifieds.

Cottages

Little Europe Resort Bracebridge, Muskoka

Voor een geslaagde vakantie met Hollandse gezelligheid. Cottages to huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughmet Road, ongeveer 7 mill ten noorden van Gravenhurst en voorbij de Muskoka Airport, Pim. 35 miji van de Chr. Ref. Church in Orillia. R.S. BAKEMA

Telephone: (705) 645-2738

Miscellaneous

Shared moving cost: Would like to share moving cost to Vancouver, June or July, for my books, clothes and kitchen supplies. I won! be travelling with you. Please phone 416-934-6326 after supper.

toll free / 1 % 111 97110

Travel

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"Your List Stop to Anywhere in the World" Phone : 116, 437 15, 16

Lakeshore Square 33 Lakeshore Rd

St Catharines Out

Course De Jones Saler Regire well this 9:15 5 Tid House

Classifieds/Events

For Rent

For Rent: 2 bedroom apartment in Fenwick area. Available immediately. Phone: (416) 892-3511.

For rent: 2 bedroom apartment above garage; country living Dundas area Tel: 416-628 8507.

FLORIDA: 2 bdrm. condo, Indian Rocks, across road from beach (Gulf of Mexico), ideal family place. Rate: US \$300 \$500 per week dep. on season. Phone Toronto 445-1359 evenings to reserve.

Accommodation

Wanted: working girl seeks one bedroom or bachelor apartment, fully self-contained and close to busing in St. Catharines, for August 1, Call Margaret Griffigen at 682-8311 or evenings at 935-

> Share your familynews with the readers of C.C.

Accommodation

PARTICULIER PENSION IN NEW YORK

\$35.00 per nacht voor twee personen Incl. ontbijt. Parkeergelegenheid. Net over de brug van Manhattan in Brooklyn. Neem uw gasten uit Nederland voor een bezoek aan New York en verblijf in een pension met Nederlandse gezelligheid. Ook geschikt voor kleine groepen. Voor inlichtingen bei: Albert Van Maanen Liefst's morgens om 8 uur ('One night deposit required at time of booking').

(212) 855-5036 119 Fort Green Place, Brooklyn, New York 11217

Real Estate

Pullets and Hogs: 20 acres, modern pullet barn; 11/2 storey brick home.

Broiler breeders and sows: 40 acres, modern breeder barn, large 11/2 storey home, F.C.C. mortgage. Layer and Pullets: 10 acres; good house and swimming pool; modern set-up.

Broiler breeders and hogs: 19 acres; large brick home; contract for 6,000 breeders.

Layer farm: 10 acres on paved road, ranch style bungalow, good building, operating quota 8,230.

We have a good selection of dairy, hog and cash crop farms.

Contact: PETER DAMSMA Clinton, Ont. Harold Workman Real Estate Ltd. (519) 482-9849

> Greenhouse/House Winona, Ontario

1 year old. 32 000 sq ft. fibre glass and galvanized steel constructed. 150 h.p. gas boiler plus a 90 h.p. oil boiler, 9 room brick, 2 family home plus 5 acres of land. Phone Stan Borkovich, Hamco Realty Inc., (416) 547-1681.

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Check the

Calendar of Events for happenings in your area.

Let's Play CHESS

Pete Layer

THE MARCH LADDER								
Contestants Problems:	#996	#997	<i>#</i> 998	#999	#Sub	- Prev.		
					Total		Total	
Points:	3	2	3	2	10	Total		
H. Brouwer, (V)	0	2	. 2	2	6	68	74	
P.W. Lamain		2	Game		2	65	67	
J. Wilms (VII)	0	2	0	2	4	24	28	
K. Amsinga (IX)	3		3	2	8	(94)	8	

Comments

The three-movers gave some problems this time, while the corrected game position came almost too late in your mailbox. Still, everyone inched closer to a prize (90 points). New or old solvers are always welcome. Send your May solutions in today.

March Solutions

#996 (Speckmann) Key: 1. B-R1, P-N7ch., 2. K-N1, PxB/Qch., 3. QxQ mate Try: 1. Q-R7, P-N7 ch., 2. K-K2, P-N8/N ch., no mate!

#997 Game Corrected Key: 1. QxNch., PxQ; 2. BxP mate.

#998 (Chicco)

Key: 1. Q-R6 threat: 2. RxPch., RxR; 3. QxB mate Variations: 1. --, RxR; 2. N-Q8ch., QxN; 3. NxP mate

*2, --, KxP; 3. N-B2 mate

1. -- , PxBP; 2. P-N5ch., BxP; 3. N-N4 mate

*2. -- K-Q4; 3. N-B5 mate

*Theme: The Black King unpins a Black Piece (R or B) which itself is blocked by a discovered check on the third move. (Anti-Foschini)

Try: 1. PxBP?, PxBP, no mate

#999 (Savournin)

Key: 1. B-K4, threat: 2. R-Q5 mate.

CALENDAR of events

June 2 Anall day meeting in the limitarius ICRC in Hamilton, Out for the purpose of study and discussion regarding women's place and task in the CRC. Speakers are Mrs. Joan Flikkema, Dr. John Bolt and Rev. Morris Greidanus. Cost \$3.00 per person; \$5.00 per couple. Bring your own lunch. Registration and coffee at 9:30 a.m.

June 2 Institute for Christian Studies Annual Membership meeting: 1:30 p.m. at 229 College St., Toronto, Speakers are: Rev. Dick Pienk, Rev. James Joosse, Mr. Ary De Jong and Dr. Bernard Zvistra

De Hollandse dag in het Moorefield park; aanvang 10 uur. June 15-17 "Good News '84" - Young Adults Retreat Weekend at Camp Shalom, Cambridge, Ont. For information contact Donna Wiersma, 1788 Dry Pine Gate, Mississauga, ON L5J 1C7; (823-4215)

June 15-16 Conference co-sponsored by Calvin College and the Institute for Christian Studies "Toward a Responsible Technology". Location: ICS, 229 College St., Toronto, Ont.

Fellowship Day for Singles at Northumberland Heights, Country June 16 Inn, Cobourg. Send registration and cheque of \$29.00 no later than May 26 to: R.R 1, Frankford, ON KOK 2CO: (613) 398-7051 12th Annual Grunneger Picnic at Grand River Conservation June 16 Area, Rockwood, Ont.; located on Hwy. 7, between Guelph

and Acton, Lunch at 12:30 July 2 -Summer Program at Redeemer College. For information or registration call (416) 549-8024; deadline June 15, 1984. July 20 Frisian Picnic at Pinehurst Conservation Park, Paris, Ont. on July 2 Hwy. 24A; starting at 11a.m "Hollandse Dag" from 10 a.m. to 4 p.m. in the Alexandra Park July 7

on Highway 81 near Strathroy. Speaker: Rev. J. Kuntz of Kitchener. Take your own chair and lunch. Coffee and tea free. A variety of bands, choirs and comical events. Second S.A. congress on Calvin research, Contact Mr. G.L. July 31 -Kruger, IRS, PU for CHE, Potcheistroom (tel. 01481-23484) no Aug. 3 later than May 15, 1984.

Willowdale Chr. School 25th Anniversary in Willowdale, Ont. Sept. 22

Next Issue

Fri June 15 Fri June 21 Fri.June29 Tues June 12 Tues June 18 Tues.June26

Malled

Doodline for classified ada Thurs June 7-8:30a m. Thurs.June 13-8:30a m Thurs.June21-8:30a.m.

Deadline for other advertisting Wed.June6-8 30a m. Wed June 12 8 30a.m Wed.June20-8:30a.m

VISIT OLD MEXICO October 1984

See your Missionaries In Action Church Planting - Bible Distribution - Translation Mexico City and Acapulco and Surrounding Area

Visit the Pyramids — Quaint Indian Villages — Worship with a Native Church

Tour Leaders: Mr. Brian Lise and Rev. Chester Schemper

For full information contact:

Mrs. Christine McDougall Canadian Home Bible League Box 524, Station "A" Weston, Ontario M9N 3N3 Tel: (416) 741-2140

Summer Program

REDEEMER COLLEGE

July 2 - July 20, 1984

Education 301 — Psychology of Education Dr. P. Lucasse

Education 306 — Philosophy of Education Dr. T. Plantinga

Both courses meet the requirements of the Christian School Teacher's Certificate (CTC).

The tultion for this credit course is \$400.00 net. Lodging can be arranged at the Redeemer College dorms for \$30.00 perweek.

For more information or registration, please telephone Redeemer College at:

(416) 549-8024

Deadline: June 15, 1984

12th Annual Grunneger Picnic

at Grand River Conservation Area, Rockwood, Ont. Rockwood is located on Highway 17, between Carelph and Acton, Voor Cirumnegers en aangetrouwden. Pavilion is rented in case of rain.

Come all! Saturday, June 16, 1984 Come any time; lunch at 12:30

Attention Young People's and Young Adults' Groups: We want to hear

from you!

Has your group held any interesting socials or meetings which you would like to share with other societies? Have any of your members written stories or poetry you would like to see published? Does your group have any concerns, struggles, issues or experiences which you think may be of interest to other young people and young adults? Calvinist Contact invites you to submit written material (printed or typed doublespaced) and photographs (returned on request) for consideration for publication. Help unite your societies by sharing your experiences and talent in C.C. Send all material to: Youth Editor, Calvinist Contact, 99

More bibles in Holland?

ON L2R 4L3.

Nlagara St., St. Catharines,

The World Home Bible League (WHBL), well-known in many countries, is now also represented in The Netherlands. The Rev. H.J. Hegger, ex-Roman Catholic priest, is the president of the Foundation, "The Bible in Every Home."

In contrast to the Gideons who specialize in placing Bibles in hotels, jails and hospitals, the WHBL focuses on the family. The aim of the Dutch affiliate is to place a Bible in every Bibleless home. An opinion poll of some years ago revealed that half of the Dutch population does not have a Bible. The WHBL also engages in evangelistic activities. — taken from Reformed Ecumenical Synod News Exchange.

Chr. Ref. Church, Prince George, BC

Place your announcements

FREE

IN THE Calendar of Events

Short announcements of upcoming events can be placed by groups or organizations free in the Calendar.

Send yours in today!

Events

FRISIAN PICNIC

On Monday July 2, 1984

at Pinehurst Conservation Park, Paris, Ontario, on Highway 24A, starting at 11:00 a.m. Games & fun for everyone!

Credo Strawberry Festival Saturday, June 16th

in case of rain June 23rd. Hwy. 50 and Hwy. 7, 8260 Huntington Rd., Woodbridge, Ont.

Food, games, rummage, pony rides, Holland store, Jako fish and much much more.

Come on over, it's fun.

John Prinzen BA, MSW, CSW

is pleased to announce the opening of his office at:

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Hamilton, ON L8M 1M8
(416) 545-3189

- Individual, marriage and family counselling
- Mediation and assessment services
- Consultations

Mailing address: P.O. Box 1127, Station B Burlington, ON L7R 3S9

Go ahead, ask

... continued from page 12. you ask somebody?"

Cindy and Scott shrugged their shoulders.

"Idon't know," said Cindy.
Then Scott whispered to
them, "when I said clouds were
made from smoke, I heard a
couple of kids laughing in the
next row, and that bugs me.
How would you like if it people
laughed at you?"

Bobby put a weed into his mouth and started talking lazily. "My dad said if I ever want to know anything, then I should ask." He looked down into the stream for a moment. "Well, one day I asked him how fish could breathe under water?"

"What did he say?" interrupted Cindy.

"He didn't know," answered Bobby, "don't ask me why he didn't know, but he told me to ask my teacher."

"Well, did you ask her?" questioned Scott.

"Not at first, it took me a little while to dare, but I waited until

she was alone in the classroom.

Then she told me all about gills and fins and a lot of neat stuff.

"I don't really know, exactly, but fish use them to get air out of the water," replied Bobby.

"Is that why we can't breathe underwater?" asked Cindy.

Bobby laughed, "that's right, you need gills."

Scott pulled at the sides of his throat and acted like a fish, while the others rolled over, laughing in the grass. When the laughter wore off, Cindy asked, "did your teacher think it was a dumb question to ask about fish?"

Bobby thought for a moment. "I don't think so, but she said I should never be afraid to ask any other question." Then he plucked another weed to chew, and pointed at a blackbird chasing a crow.

It was getting late in the afternoon, and time for them to be heading home. All three pedalled until they were panting like dogs. First they reached

Bobby's house, then Cindy's, and finally, Scott spun his tires up his own driveway.

In the morning, it was the same thing. First, Scott left home on his bike, to pick up Cindy.
Then they picked up Bobby, and all three were again on their way. As they rode, they often talked about the previous night's homework.

Bobby was the first to complain. "That arithmetic was driving me crazy last night, I just couldn't get it."

"Me too!" said Cindy.

"Me too!" said Scott.

As Bobby did a "wheely," he said, "well, I wasn't going to rack my brains out all night, so I asked my mom."

All three swerved past a huge pothole.

Bobby continued. "And she helped me, and I figured it out."

"That's what we should have done too," cried Cindy and Scott. And they patted each other's head jokingly.

They were almost at school now and Scott said, "you know, all the time I thought that smoke made clouds. I could have just asked my dad or my teacher."

"And I could have known how fish breathe underwater," added Cindy, "I should have just asked."

Five minutes later they were all seated in school. The teacher explained the lesson, and when she had finished, she said, "now if you have any questions, don't be afraid to ask. Go ahead, ask!"

Then Cindy, Bobby and Scott looked at each other and giggled softly. They knew what she meant.

Getting to know Eastern Canada

The church on the million acre farm

Ann Dykerman

This month, Ann Dykerman tells of the struggles and joys that immigrants to Prince Edward Island had as they established a Chr. Ref. Church in their new homeland. Although many of the struggles are similar to those of any new church, P.E.I.'s isolation from the rest of the provinces presented some unique problems.

PRINCE EDWARD
ISLAND is the smallest
province in the maritimes (and in Canada). Yes, we do have paved roads, cars and all the conveniences of modern living and it is not that small that we need a fence around it to keep the children from falling in the ocean, either!

The Island has been given a few other names over the years, such as "The million acre farm" and "The garden of the gulf" (Gulf of St. Lawrence), so it attracts many tourists in the summertime.

These nicknames must have attracted the Dutch immigrant farmers too! They started to come in the early 50's. This little province seemed like a fine place to raise their children, grow potatoes and grain, and milk their cows.

In the fall of 1952, Rev.

Moes, from Ontario, visited these Dutch people. He came to look into the possibility of organizing a church service, in the Dutch language. They met at someone's home just outside of Charlottetown. They continued to meet at different homes until there were too many people to fit in a living room. At that time a hall was

rented. It had the comforts of a bunch of chairs and a primitive heater in the middle of the hall, which had to be fed by the janitor, while the collection was taken up.

There was also an old
"Harmonium" pedal organ and
we even had organists! The
organ stool gave out one
Sunday morning under the
weight of the organist, who
slowly went down, holding on
to the keyboard while the
congregation joyfully sang
"Stand Up, Stand Up For
Jesus."

The people who lived far away brought their lunches to church and stayed to take in the second service which was held at 2 p.m. On Christmas day everyone stayed and ate their lunch together, like one big family. After lunch the Sunday school Christmas program was held.

On July 10, 1955 the Charlottetown Christian Reformed Church was instituted. An historic day! Rev. Ralph Bos, the Home Missionary for the Maritimes officiated. The congregation consisted then of fifteen families.

They came to attend services in and on "all sorts of wheels."



from second (third or fourth)
hand cars to a tractor with a
board built on the back for the
family to stand on. They
travelled 35 km. to church that
way! There was "Preek-lezen"
in Dutch most of the time. Once
a month they had a visit from the
Home Missionary who stayed
for a few days to do some
visiting and of course, to preach
twice on Sunday and baptize
babies or administer the Lord's
Supper.

At one point people began to wonder whether the Christian Reformed Church had a future here on this little island.

Members of the church were leaving for greener pastures on the mainland and immigration seemed to have come to a halt.

The Lord gave a clear answer by sending several families from Ontario, who made their home (and fortune?) there first, but bought farms on P.E.I. to settle down. With this tremendous boost, the need for a better meeting place arose.

With the help of the Home
Missions board, building
supplies were bought and a new
church was erected. A
dedication service was held on

February 6, 1966 with Rev.
Dornbush officiating.
With the new building, there

was room available for all sorts of church activities!

One outreach program is
"Happy Day Christian
Kindergarten." The church
basement comes to life every
school day with many students.
This kindergarten provides a
warm and loving environment
for the students, who learn
about God's love for them and
about Jesus as their Saviour.
The teacher is willing and able to
accept physically and mentally
handicapped and abused
children in class.

The C.C.C., an active Young Couples Club of the church are picking up the tab for some of these needy children, who are recommended by the Provincial Social Services. To be able to do this, they have some interesting fund raising projects going, like flea markets and pancake suppers.

Summertime is tourist time on P.E.I. Some of the visitors come to worship with us. After the service there is always a time of fellowship over a cup of coffee. In the process you might

discover a long forgotten friend or neighbour (or even a 48th cousin) among all the visitors!

Quite a few new immigrant families joined our Chr. Ref. Church over the last few years. There are 63 families according to the books, but there are several other families worshipping with us regularly. Most of the members are farming in communities across the Island, which means many miles of driving for some, to hear Pastor Martin preach.

At this time the congregation has the pleasant problem of outgrowing the church building. At the moment an extension is being built onto the existing building. The new sanctuary will have a seating capacity of 450 people.

The people who started this Charlottetown Christian Reformed Church are getting slightly grey-haired but they can look back on 30 fruitful years (how else can they boast of large Church school classes and Y.P. groups?). The Lord has blessed everyone richly, materially and spiritually, and as a church group there are many reasons for thankfully saying: "Praise Ye the Lord!"

Dutch

Persoverzicht

Carl D. Tuyl

et nieuws is zoals altijd een mengsel van goede en kwade berichten, maar de eerste prijs voor de heugelijkste tijding van de week gaat naar — schrik niet — een regeringsorgaan Het is de C.R.T.C., oftewel het regelingsorgaan voor kommunicatie dat in de afgelopen dagen ons hart heeft verkwikt met gezond verstand.

Moeder Bell had gevraagd om vergunning van verhoging van de tarieven en de C.R.T.C. heeft dat resoluut afgewezen en tegelijkertijd een les in de nuttigheid van bezuiniging in onkosten weggegeven. Die aanbeveling van de C.R.T.C. moest verplichte literatuur worden in alle regerings instanties.

Behalve dan natuurlijk in British
Columbia waar de regering weer een
stukje te ver gaat. Eigenlijk heeft de
regering daar de strijd met de vakbonden
aangegaan. Er is trouwens veel
arbeidsonrust in ons land. In Alberta
gingen de deuren dicht voor veel
werkers. Hier in Ontario zijn de
electriciens onrustig. Het ging de laatste
tijd anders aardig goed. Zelfs het
postkantoor liep op wieletjes.

nze dollar staat nog aardig laag tegenover de Amerikaanse eenheid, maar in verhouding met Europese valuta was er stabiliteit.

De Liberale verkiezings kampanje loopt op haar laatste beentjes. Turner gaat oh zo voorzichtig met de pers om en wikt en weegt zijn woorden. Wel te begrijpen als we ons realizeren dat hij al drie maal zich zelf nader heeft moeten verklaren. Chretien neemt geen blad voor zijn mond en zegt nog steeds dat hij trots is op hetgeen zijn partij tot nu toe tot stand gebracht heeft.

Mulroney zwijgt in alle talen over een eventueel beleid van een konservatieve regering. Hij wil de Liberalen natuurlijk geen ammunitie geven, maar het wordt nu toch wel tijd dat hij 's meer los gaat laten. Wij weten zijn positie met betrekking tot de tweetaligheid, en ik bewonder de man voor zijn moed om zelfs in Winnipeg op te komen voor de rechten van de Frans — sprekende bevolking.

hoe meer mensen de bak ingaan omdat ze eenvoudigweg de boete niet kunnen betalen? En wie denkt U dat daar uiteindelijk voor op draait? Juist! U en ik die met het kostgeld over de brug moeten komen.

De grootste verrassing van de week was afkomstig van de Minister van Financien in Ontario die de begroting indiende en niet eens om meer belasting vroeg. Verschillende mensen hier zijn de schok daarvan nog niet te boven temeer daar de minister zelf wel op verhoging in de belastingen had gezinspeeld. Enfin zo ziet U maar er zijn goede en kwade

berichten.

In Iran en Iraq blijven de mensen elkaar met godsdienstige ijver vermoorden. Die oorlog trok weer belangstelling omdat olietankers in de Perziese Golf beschoten werden. Dat was alsof de tandarts een zenuw raakte in de ekonomie van de wereld. Veel landen zijn volkomen afhankelijk van olie uit die streken en er was heel wat diplomatieke zenuwachtigheid.

Washington bood hulp aan maar de Arabieren wezen dat nogal koeltjes af. De Soedi - Arabiese Olie minister zei heel verstandig dat hij er geen heil in zag om een slagveld van zijn land te maken. Er zullen koortsachtige diplomatieke pogingen worden aangewend om de olie transporten weer op gang te krijgen. En aangezien zowel Iraq als Iran hun oorlog financieren met olie-geld en afhankelijk zijn van Westerse wapenlevering zal de handel wel weer gauw hersteld worden.

Presbyteriaanse kerk van Schotland waar een gewezen moordenaar als kandidaat voor de bediening van het Woord werd toegelaten. De man die het aanvroeg had er negen jaar voor gezeten. U begrijpt wel dat het debat er hard om weg ging. Als er plaats is in het paradijs voor een moordenaar met

berouw dan moet er toch eigenlijk ook wel plaats voor zo'n man in de preekstoel zijn. Of niet soms?

De Christian Reformed synode krijgt zoals U weet het te doen met de kwestie van vrouwelijke diakenen. Dat brengt ook nogal heel wat gemoederen in beweging hoor. Ik krijg er tenminste brieven bij de vleet over. En het is net zoals tante Katrien al zei: "'t gaat er mee als met de regen, de een is er voor, de ander is er tegen."

es landen — India, Spanje,
Griekenland, Tanzania, Mexico
en Argentinië — hebben een poging
gedaan om olie te werpen op de golven
van de Washington-Moskou beroerde
wateren. Helaas werd er in Washington
niet te veel aandacht aan besteed, en in
Moskou had het voorstel nog minder
kans dan een vlooi op een kale kat.

Trudeau, alhoewel, uiterst sympathiek tegenover dat voorstel voor ontwapening, onthield zich van publieke uitlatingen vanwege ons lidmaatschap in de NAVO, tot ongenoegen van de rooswatersocialisten mag ik er wel bij voegen.

Salvador kwam met zijn pet in de hand in Washington en hij liep nogal aardig wat op. Twee-en-zestig miljoen is zelfs in deze inflatie tijd geen kattepies nietwaar?

Onder de streep

John Van Harmelen

Soms moet je je leven als predikant beginnen op een afgelegen plaatsje, en meestal in een kleine gemeente, heel

waak een hulpbehoevende kerk.

Wat een ontdekking als je als
candidaat beroepen wordt en het
begeleidende schrijven vertelt je dat de
gemeente gemakkelijk te bereiken is
vanuit het zuiden, per trein! U behoeft
alleen maar op het station van
Groningen over te stappen op een zijlijn
naar Delfzijl, want ons dorpje ligt maar
tien kilometer ten oosten van
Groningen, en bij de tweede halte wordt
u wel door ons afgehaald. Als u het
beroep aanneemt woont u vlak bij het
station, maar een paar straten.

Nu dat was erg geriefelijk. Dichtbij een grote stad, een universiteitsbibliotheek, een beroemd boek-huis, en heel wat sympathieke collega's, m'n liefje wat wil je nog meer?

Over die gemakkelijke en geriefelijke treinverbinding viel echter later een schaduw. Die treinverbinding was niet alleen geriefelijk voor mensen, maar ook voor vrachtgoed.

Het was erg jammer dat de stationschef Lieuwe Vander Veen een onvriendelijke man was. Ik moet eigenlijk ook zeggen een ongelovige man. Toch wilde hij telkens met mij praten. Het bleek mij al spoedig dat hij gereformeerd was opgevoed. Hij, 'deed er nu niet meer aan.' Hij schold nu graag op de Cocksen.

Als een van onze oudere gemeenteleden, die hem eens vermaand had niet de Naam van God te misbruiken, op het station kwam, dan zei VanderVeen: daar komt God weer aan! Hij had altijd wat aan te merken op mijn gemeenteleden.

Onze mensen maakten echter graag een praatje met hem, dat steeds eindigde in: VanderVeen, sommigen zeiden:
Lieuwe, je weet wel beter, je bent in de waarheid opgevoed en je kunt niet leven zonder Jezus. Lieuwe meende echter het wel te kunnen. Hij vond die gereformeerden ook maar zo zo. Niets bijzonders. Gelijk aan de andere dorpsgenoten, en soms zelfs wat minder dan de gewone wereldlingen, omdat ze van huis uit en door de kerk alles zo goed wisten.

Op een zekere dag toen ik uit de trein kwam riep de stationschef mij even terzijde. Dominee ik wilde u even wat vertellen. Ga maar eens mee naar de bagageruimte. 'k Ging gedwee met hem mee.

Toen we bij de bagage kwamen, zei hij: ziet u die biggetjes? Er zijn twaalf biggetjes. Vier er van hebben gebroken pootjes. En hij liet ze mij zien.

Morgenochtend vroeg gaan ze met de trein naar de markt. Als het dan blijkt bij de verkoop dat er biggetjes met gebroken pootjes bij zijn, dan komt dat natuurlijk door het vervoer per trein. We hebben dat grapje al eens eerder beleefd. Er worden dan formulieren ingevuld, een schadevergoeding wordt gevraagd en wellicht ook verkregen. Hoe vindt u nu zoiets?

Die biggetjes komen van boer Jansen, een schaap van uw kudde, een schaap met een heel lam pootje. Er is heel wat op uw schappjes aan te merken!

Ineenszei ik tegen hem: Vander Veen

wat heb je op Ouburg aan te merken? Niets, zei Lieuwe, dat weet het hele dorp, die man is een christen. Altijd recht door zee. Ik zou zo graag willen zijn als die man.

Wij moeten nauwgezet leven!

VanderVeen, daarom preek ik ook elke zondag en zoek de mensen op en praat met ze, omdat ik dat ook zo graag wil dat alle mensen hun geloof tonen zoals Ouburg dat doet. Hij is één van onze beste ouderlingen. Een Israeliet in wien geen bedrog is. Weet je nog van wie de Here Jezus dat zei? Van Nathanaël, het kwam er prompt uit bij VanderVeen!

'k Zal er zondag weer eens ernstig op wijzen dat wij nauwgezet moeten leven. Wij mogen door een slordige levenswandel de weg naar de Here Jezus voor onze medemensen niet versperren. Het moest veeleer zo worden als het in één van de profetieën staat: te dien dage zullen tien mannen het kleed van een Joodse man aangrijpen, en zeggen: wij gaan met u want wij hebben gehoord dat God met u is.

Wij moeten nauwgezet leven, maar jij moet dat ook Vander Veen, dat weet je wel, want de tien geboden zijn niet alleen een richtsnoer voor de christenen ze zijn er voor alle mensen. Ze bestrijken het hele leven.

'k Zal vanavond nog even bij boer
Jansen aangaan, want hij moet morgen
de biggetjes maar verkopen zoals ze zijn
met en zonder gebroken pootjes, en
geen reclamé voor schadevergoeding
indienen. Zijn hart is wellicht nog niet vol
van Jezus.

Hij heeft ook nog nooit vrijmoedigheid gevonden om belijdenis van zijn geloof af te leggen. Zijn handelspraktijken staan hem daarbij blijkbaar in de weg. Hij zal zelf wel beseffen dat zijn handelwijze niet klopt met de wet des Heren.

Jij moet echter meer aan Ouburg denken dan aan Jansen ... en omdat wij als christenen wel vergeven maar niet volmaakt zijn, is het nog beter dat je aan de Here Jezus denkt, die ons allen roept om in Hem te geloven, om onze zonden te belijden, vergeving te ontvangen en Hem te volgen in ons dagelijks leven.

Toen ik Jansen later opzocht en informatie vroeg over het vervoer van de biggetjes en hij natuurlijk merkte dat ik op de hoogte was van zijn verkeerde handelwijze, schaamde hij zich om dat zijn dominee nu wist wat voor kwaad hij gedaan had. Ik wees hem er op dat hij zich voor God moest schamen, en in elk geval de volgende morgen op de markt maar moest proberen op een eerlijke wijze de biggetjes te verkopen, en geen schadevergoeding te vragen van de spoorwegen.

Jansen zag wel in dat dat niet kon. Hij zei: 'k Heb door dit voorval veel geleerd. Vander Veen verwonderde zich er over dat Jansen de volgende dag geen klachten over het vervoer had, toen hij van de markt kwam met de markt-trein.

Later kwam Jansen tot bekering en deed belijdenis van zijn geloof 'in de volkomen verzoening van al zijn zonden.' Vander Veen heeft bij mijn weten nooit een voet in de kerk gezet. Met de trein (de zijlijn werd later opgeheven) verdween hij uit het dorp.

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's somers in Caesarea, Ontario, en 's winters in Palmetto, Florida. In z'n artikelen schrijft hij over z'n jaren als dominee in Nederland en in Canada.

Canadese vis een lekkernij in het buitenland

Marcus Van Steen

(Canadian Scene) — Er wordt vaak gezegd dat Canadezen zo weinig zelfvertrouwen hebben dat zij het niet kunnen geloven als er in het buitenland over bepaalde Canadese producten erg wordt geroemd. Wij hebben bijvoorbeeld twee vis producten die in het buitenland als lekkernij worden beschouwd, maar in Canada zelf nauwelijks gegeten worden. Het ene product'is kaviaar dat in New York beantwoordt aan de eisen van de meest verwende Amerikanen, maar in Canada bijna onbekend is.

Al in de twintiger jaren werd kaviaar van de in de Sturgeon River gevangen steur aan de markt gebracht in Canada, maar men vond het hier een slechte en goedkope vervanging van de echte kaviaar, die, zoals U weet, ingevoerd wordt.

Nu Russische kaviaar echter moeilijk te krijgen en bovendien erg duur is vanwege de pollutie van de Russische rivieren, is er in de V.S. een grote vraag naar Canadese kaviaar en ook in verschillende Europese landen wordt de Canadese kaviaar erg gewaardeerd. De kaviaar komt echter niet meer van de Sturgeon River. Ook hier heeft pollutie haar werk gedaan.

Er is nog een andere vis die door de Canadezen niet aangekeken wordt of aan de kat gevoerd wordt. Wanneer
Canadezen echter in een chique
restaurant in — bijvoorbeeld
Geneve — vragen naar egilifilet,
dan krijgen zij baars geserveerd
die in het Erie Meer gevangen is
een dagelijks naar Europa
gevlogen wordt.

De gele baars wordt van

Canadian Scene

Canada naar Zwitserland gevlogen, waar de groothandel er \$7 per pond voor betaald. Verleden jaar werd voor bijna \$16 miljoen aan baars in Europa aan de markt gebracht.

B.C. op de bres voor de schapen

Alyn Edwards

CHILCOTIN, BC (Canadian Scene) — De Chilcotin rangelands in centraal Brits Columbia zijn de woonplaats van de grootste kudde Big Horn schapen op het Noordamerikaanse continent.

En deze enorm grote vlakte van grasvelden en ravijnen is nu onder beheer gesteld van de regering om het voortbestaan van deze kudde van 600 dieren te garanderen.

Dit zg. California Big Horn schaap wordt bijna nergens meer gevonden in de Noordamerikaanse staten. De introductie van de gewone, meer bekende schapen, in Oregon, Washington, Idaho en Nevada heeft geleid tot de spreiding van een ziekte die geleid heeft tot de dood van grote aantallen wilde schapen. Nu worden wilde schapen uit Canada toegevoegd aan de kleine kudden Big Horns die thans nog gevonden worden in de V.S.

Zo zijn er bijvoorbeeld dit voorjaar 20 schapen van de uit 600 dieren bestaande kudde naar Nevada vervoerd.

Biologen uit Canada en de Verenigde Staten hebben dit project ondernomen. De schapen zijn met gebruikmaking van een helicoptere in grote netten gejaagd. Daar werden zij ingeënt met kalmerende middelen en vervolgens per vrachtauto vervoerd naar de plaats van bestemming.

Bioloog Darryl Hebert zegt dat dit een uitstekende manier is om er voor te zorgen dat de bevolking van de Big Horn weer wordt opgevoerd in gebieden waar de dieren oorspronkelijk vandaan gekomen zijn.

Bovendien garandeert het B.C. dat er altijd een reserve

reservoir van deze schapen blijft bestaan als de in het wild levende dieren in andere gebieden door ziekten met uitsterving bedreigd zouden worden.

Er wordt nu ook gedacht aan soortgelijke programma's voor de bescherming van de eland en de kariboe. Dit zijn dieren die vroeger in grote aantallen gevonden werden in Canada maar nu met uitsterving bedreigd worden omdat de mensen hun 'woonplaats' overgenomen hebben.

Give a friend a tank of C.C.

It makes a perfect gift!

De canadese autowegen worden veiliger

Ben Malkin

OTTAWA (Canadian Scene)

— Volgens het onlangs
uitgekomen jaarrapport van
Transport Canada zijn de
autowegen in Canada in de
loop van de laatste jaren een
stuk veiliger geworden.

In 1950 kwamen er meer dan 2.000 mensen om het leven tengevolge van auto ongelukken. Dat was ook de tijd dat regeringen op federaal, provinciaal en gemeentelijk niveau begonnen met meer aandacht te besteden aan de constructie van veiliger wegen.

De resultaten bleven niet uit. Het aantal mensen dat om het leven kwam ten gevolge van verkeersongelukken nam tussen 1952 en 1962 slechts toe van 3.000 tot 3,500, maar toen begonnen de wegen zo vol te worden dat meer ongelukken niet uit konden blijven. Tussen 1962 en 1967 steeg het aantal slachtoffers van verkeersongelukken van 3.500 tot 5,500.

In 1965 begon men echter ook al te denken aan veiliger auto's. Van 1965 tot 1973 en ook daarna is er grote aandacht besteed aan veiliger auto's, trucks, bussen, trailers, motorfietsen en snowmobiles die onze Canadese wegen en straten bevolken.'

Het rapport gaat verder:
'Sinds 1973 is het aantal
slachtoffers weer aan het
afnemen. In dat jaar stierven er
6.700 mensen ten gevolge van
verkeersongelukken, maar het
jaarlijkse aantal is nu gezakt tot
ongeveer 5.000.'

Dit wordt onder meer toegeschreven aan het gebruik van veiligheidsriemen voor volwassenen en kinderen, pogingen om het autorijden door mensen onder de invloed van sterke drank tegen te gaan, beter onderricht aan beginnende autobestuurders en strenger toezicht op het handhaven van de verkeersregels door de politie.

In 1982 liep het aantal slachtoffers met een ongekend
percentage van 22.6 terug tot
4.169. Dit wordt echter ten dele
toegeschreven aan de moeilijke
economische situatie en men
verwacht dat een verbetering in
de economie zal leiden tot een
stijging van het aantal doden.

Het departement stelt op het ogenblik de volgende prioriteiten: groter gebruik van veiligheidsriemen; het ontsteken van de verlichting van de auto, ook overdag; speciale auto's voor gehandicapten en betere remmen voor vrachtauto's.

And you say you can't afford C.C.? And you get out of: Los, Kuntz, Bakker, Praamsma, Vandezande, Rang, Tuyl, Van Harmelen, Adams, Schalkwyk, Zylstra, De Jong, Griffioen, De Groot. Tangelder, Zwart, Van Andel, Witvoet,

CAN YOU AFFORD NOT TO TANK UP WITH C.C.?

Wolters to mention only the

regular, "leaded" kind of fuel.

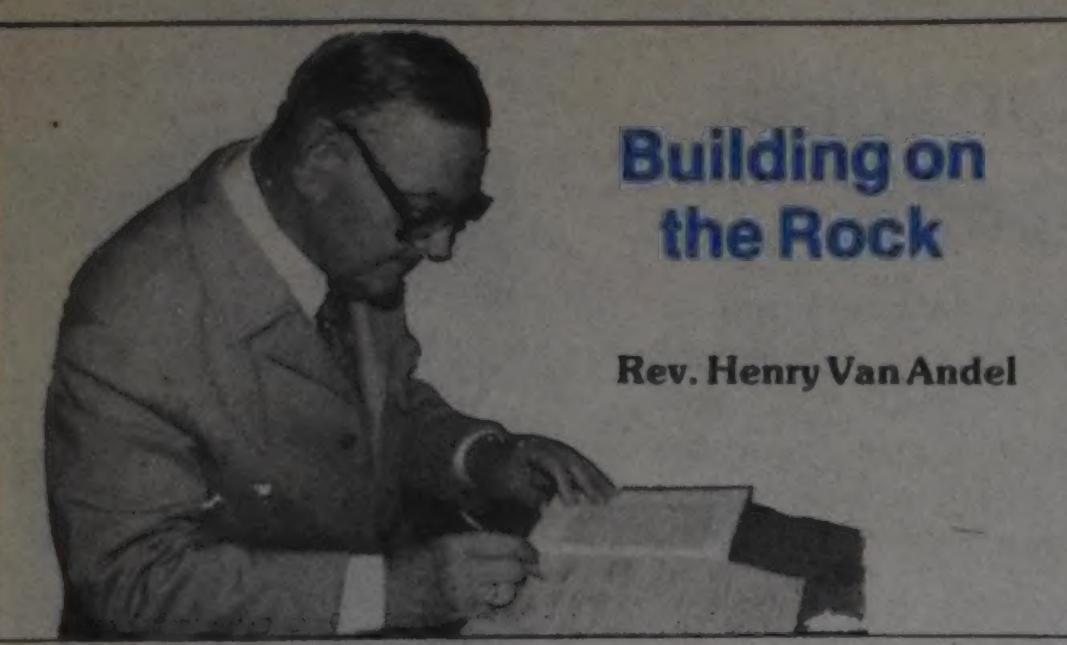
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BOOKS



Love your enemies biblical rule

You have heard that it was said: "You shall love your neighbour and hate your enemy." But I say to you: "Love your enemies." Matthew 5:43

The teachings of the jewish scholars were: "Love your neighbour and hate your enemy." By stating this they were of the opinion that the word "neighbour" only pointed to fellow-Israelites. They regarded gentiles not only as foreigners, but as enemies. In their eyes gentiles were dogs.

They justified their thoughts with the Old Testament. They pointed to the fact that at the time of their entrance into the promised land the Israelites were commanded by God to exterminate all the Canaanites. Other biblical evidences which they brought forward were vengeful expressions in the Psalms. We all remember the known words of Psalm 139: "Do I not hate them that hate thee, O Lord?"

If we single out such words, then it looks as if the jewish scholars were on biblical ground with their rule. The question is how to harmonize them with Jesus' command: "Love your enemies."

We may never forget that there is a difference between expressions about enemies which have a divine judicial character and those which have an individual character. Bible writers, also psalmists, agreed with God's judgments under inspiration of the Holy Spirit. Sometimes God gave his judgments in human hands or put them in human mouths. Proclaiming, carrying out or agreeing with God's judgments is different from individual hatred.

In the Sermon on the Mount Jesus does not speak of God's judgment, but of your and my individual and very personal attitude towards enemies. If we keep this in mind, then we notice that Jesus' rule was not in contrast with the Old Testament.

On the contrary; we read in Exodus: "If you meet your enemy's ox or his ass going astray, you shall bring it back to him" (23:4). Proverbs 25:21 says: "If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink."

Moreover, the stranger in Israel's gates received a warm welcome.

Education

How we deal with moral issues

Educating for Responsible Action, Nicholas Wolterstorff. Grand Rapids, Wm. B. Eerdmans, 1980, 1981; x, 150 pp. A Christian Schools International publication. Hendrik Hart, Senior Member in Philosophy, Institute for Christian Studies, Toronto.

There is probably little that is so frightening in our fast changing world as the rate and radicality of change in morality. The editor of Calvinist Contact recently editorialized on the sexual activity of young people before marriage whether or not a marriage is in view. That fact, he noted, is rapidly becoming acceptable to young Christians.

A decade ago no one discussed this because it was assumed that such behaviour was unacceptable. Five years ago, if someone had raised the subject editorially, it would have been to lament and condemn the behaviour outright. Today we get a calm discussion of this change and a sensitive discussion of the possibly harmful consequences of this changing attitude.

A similar thing took place in an equally recent issue of Calvinist Contact when a reformed psychologist advised parents that masturbation, if practiced within wholesome limits, is acceptable behaviour. Less than one generation ago masturbation was understood by adolescent boys as deeply sinful and just over one generation ago it was understood by parents to be dangerous for your heatlh.

Those who are responsible in the first place for moral education, i.e. parents, are frightened by various aspects of this sort of change. One is that it goes so fast, another that it goes so matter of factly, yet another that it is so radical and complete.

In 1984 you know and trust you are defending a biblical cause in resisting certain behaviour and you know that your community agrees with and supports you. In 1985 you are told in that same christian community that you're hopelessly out of touch if you still think so. In fact, they tell you, the Bible is really in favour of what they all had earlier taught you was sin.

And as far as you know there had been little or no public discussion of these matters in the christian journals you read, in the societies you attend, or elsewhere in your christian community. It just happened over night, i.e. fast and in the dark.

All of this, I think, really is frightening and we are doing too little about it. When the matter is raised too early you get your head chopped off. If you waita few weeks it's no longer necessary because the change has already taken place. What can be done?

One thing that can be done is start talking, discussing, thinking, learning in the area of moral education. We need to learn how to be responsible in the education of responsible people. We do not, I believe, know how that is to be done in a time like ours.

And for this purpose the book by Wolterstorff is very well suited. It is not, I believe, a book fit to be recommended for reading by everyone. Teachers as well as parents who have had some extra education can read it and benefit from it by themselves. But everyone who is plagued by the problem can read it as part of a group discussion. And the book is just right for such explorations.

Wolterstorff is clearly aware that he is writing for a situation in which there is widespread anxiety about teaching morality. He attributes our present interest in this question to "a breakdown in the consensus about how human beings should live and act ..."

What is a bit disappointing is that he pays very little attention to the special problems for those among us whose difficulty lies in struggling with our own tendencies to conservatism, legalism, and moralism. Nevertheless, his discussion of how we can help others (and ourselves) to truly internalize our norms (i.e. make them willfully our own principles on which we ourselves want to act joyfully and with conviction) is very instructive and often

liberating.

The book's strongest points are many. One is an exposition of what we mean by genuinely teaching children (and ourselves) to be responsible people. Another is a simple and clear view of the vision of the christian life in the context of which we develop our understanding of responsibility. A third is the thorough, rather sympathetic, yet forceful rejection, after full discussion and explanation, of views of moral education not helpful for Christians.

If as a fourth point we would like to see the book give clear guidance on just how we should make up our minds about the concrete moral issues we face today, we will be disappointed. That, however, is not the book's intent. Wolterstorff is not here developing views of morality, but views of how to educate for moral responsibility, views about how we become morally responsible. And in connection with that there is a strong fourth point, namely clear advice about what is and what is not helpful.

l also have some problems with the book. I disagree with some of Wolterstorff's views, rather strongly at times. Thus, I think he significantly contributes to a lasting and debilitating confusion by on the one hand (correctly, I think) distinguishing moral concerns from other concerns with a normative nature, and on the other hand (I think incorrectly) identifying the summary of the whole law and the prophets (the central love commandment, which also summarizes biblical norms for political, economic, and other norms) with that moral concern.

But such disagreement is, I genuinely believe, as it should be. Our times are dark and hard to understand. Only if we can accept from one another a measure of (sometimes deep) disagreement while at the same time we accept that other's deep commitment to the finding of biblical solutions to our problems, can we hope to learn from one another and can we help build one another in the body.

And in that context I can only recommend Wolterstorff's book as a discussion guide. It is very helpful, profoundly biblical, it stimulates our thinking, and guides our actions. A fine little book indeed.

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